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HEAVENLY ARCANA

VOL. XVI

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

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VOL. XVI

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES XV. AND XVI., OF THIS EDITION, UNFOLD

THE INTERNAL SENSE OF CHAPTERS XIX.–XXIV. OF EXODUS, WHICH INCLUDE THE PROMULGATION OF THE LAW AND ITS ATTENDING JUDGMENTS FROM MOUNT SINAI, SIGNIFYING THE REVELATION OF TRUTH DIVINE, WITH WARNINGS AGAINST INJURY TO THE TRUTH OF FAITH OR THE GOOD OF CHARITY.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

EXODUS.

CHAPTER TWENTY-SECOND.

THE DOCTRINE OF CHARITY.

9112. What conscience is shall now be told. Conscience is formed in man from the religion in which he is, according to its reception inwardly in himself.

9113. Conscience in the man of the church is formed by means of truths of faith from the Word, or from doctrine drawn from the Word, according to their reception in his heart. For when man knows the truths of faith and in his measure apprehends them, and afterward wills them and does them, then he has conscience. Reception in the heart is reception in the will, inasmuch as the will of man is what is called his heart.

9114. Therefore they who have conscience speak from the heart what they speak, and do from the heart what they do. Such also have an undivided mind, for according to what they believe to be true and good, and according to what they understand, they do. Hence a more perfect conscience can be given with those who are enlightened in the truths of faith above others and who are in clear perception above others, than can be given with those who are less enlightened and who are in obscure perception.

9115. They have conscience who have received a new will from the Lord. That will itself is conscience. Wherefore to act in opposition to conscience is to act in opposition to that will. And since good of charity makes the new will, good of charity also makes conscience.

9116. Because conscience, as said above (n. 9113), is formed by truths of faith, as also is the new will and charity, therefore indeed to act contrary to the truths of faith is to act contrary to conscience.

9117. Inasmuch as faith and charity, which are from the Lord, constitute the spiritual life of man, therefore to act contrary to conscience is to act contrary to that life.

9118. Since to act contrary to conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, and therefore contrary to the life which man has from the Lord, it is thus plain that man is in the tranquillity of peace and in internal blessedness when he acts according to conscience, and that he is in intranquillity and also in pain when he acts contrary to conscience. This pain is what is called the sting of conscience.

9119. Man has a conscience of what is good and a conscience of what is just. The conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of what is good consists in acting according to the precepts of faith from internal affection, while the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good have also the conscience of what is just, but they who have only the conscience of what is just have the capacity of receiving the conscience of what is good, and indeed do receive it when they are instructed.

9120. What conscience is may be further illustrated by examples. If one is in possession of the property of another, while the other is unaware of it, and may retain

it therefore without fear of the law or of the loss of honor and reputation, and yet restores it to the other because it is not his own, he has conscience, for he does good for the sake of good and does what is just for the sake of what is just. Again, if one has an opportunity to attain a place of dignity, but sees that another, who is also a candidate, may be more useful to his country, and yields place to this other for the sake of the good of his country, he has conscience. So in other cases.

9121. From this may be concluded what is the character of those who have not conscience. They are known from the opposite. Such among them as for some gain would make what is unjust to appear as just and what is evil to appear as good, and the reverse, have not conscience. Such of them as know that they are doing what is unjust and evil when they act in a certain way, and yet do it, do not know what conscience is, and if they are instructed what it is, they do not wish to know. Such are they who in all they do have regard only to themselves and the world.

9122. They who have not received conscience in the world cannot receive conscience in the other life. Thus they cannot be saved, because they have no plane into which heaven may flow and by which it may operate, that is, the Lord through heaven, and lead them to Himself. For conscience is the plane and receptacle of the influx of heaven. Wherefore such in the other life are consociated with those who love themselves and the world above all things, who are in hell.

CHAPTER XXII.

1.* If in digging through, a thief shall have been caught and smitten, and he die, there shall be no blood for him.

*The verses are numbered as in the Hebrew, the first being in our English version the second.

2. If the sun shall have risen upon him, there shall be blood for him: in repaying he shall repay; if he have nothing, then he shall be sold for his theft.

3. If in finding, the theft be found in his hand, from an ox even to an ass, even to cattle, living; he shall repay twofold.

4. When a man shall have caused his field or vineyard to be devoured, and shall have let his beast loose, and it shall have devoured in another man's field; of the best of his own field, and of the best of his own vineyard, shall he repay.

5. When a fire shall have broken out, and caught in thorns, and a stack be consumed, or the standing corn, or the field; he that kindled the fire in repaying shall repay.

6. When a man shall have delivered unto his companion silver or vessels to keep, and they have been taken by theft out of the man's house, if the thief be caught, he shall repay twofold.

7. If the thief be not caught, the master of the house shall be brought unto God, whether he have not put his hand unto his companion's goods.

8. Upon every matter of trespass, upon ox, upon ass, upon cattle, upon raiment, upon every lost thing, whereof one shall say that this is it, the word of both of them shall come to God; he whom God shall condemn shall repay twofold unto his companion.

9. When a man shall have delivered unto his companion an ass, or an ox, or cattle, or any beast, to keep; and it die, or be hurt, or be led away captive, no one seeing it:

10. The oath of Jehovah shall be between them both, whether he hath not put his hand unto his companion's goods; and the owner thereof shall accept; and he shall not repay.

11. And if by stealing with theft it shall have been taken from him, he shall repay unto the owner thereof.

12. If by tearing it shall have been torn, he shall bring witness for it; he shall not repay that which was torn.

13. And when a man shall have borrowed of his companion, and it be hurt, or die, the owner thereof not being with it, in repaying he shall repay.

14. If the owner thereof be with it, he shall not repay: if it be a hireling with it, it shall come in his hire.

15. And when a man shall have enticed a virgin that is not betrothed, and lain with her, he shall endow her with a dowry to be his wife.

16. If in refusing her father shall refuse to give her unto him, he shall pay silver according to the dowry of virgins.

17. Thou shalt not cause a sorceress to live.

18. Every one that lieth with a beast in dying shall die.

19. He that sacrificeth unto gods, save unto Jehovah alone, shall be devoted unto destruction.

20. And a stranger thou shalt not afflict, and thou shalt not oppress him: for ye were strangers in the land of Egypt.

21. Any widow and orphan ye shall not afflict.

22. If in afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry;

23. And My wrath shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.

24. If thou shalt have lent silver to any of My people with thee that is needy, thou shalt not be to him as a usurer; ye shall not lay upon him usury.

25. If in taking a pledge thou shalt have taken thy companion's garment in pledge, at the going down of the sun thou shalt restore it unto him:

26. For that is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful.

27. Thou shalt not curse God, and a prince in thy people thou shalt not execrate.

28. The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay: the firstborn of thy sons shalt thou give unto Me.

29. Likewise shalt thou do with thine ox, and with thy flock: seven days it shall be with its mother; on the eighth day thou shalt give it unto Me.

30. And ye shall be men of holiness unto Me: therefore ye shall not eat any flesh that is torn in the field; ye shall cast it to a dog.

CONTENTS.

9123. The subject of this chapter in the internal sense is, first, the injuries occasioned in various ways to the truth of faith and the good of charity, and their amendment and restoration; also the aid to be brought, should they be extinguished. Afterward the subject is instruction in the truths of faith; and, lastly, the state of a man's life when he is in the good of charity.

INTERNAL SENSE.

9124. Verses 1–3. *If in digging through, a thief shall have been caught and smitten, and he die, there shall be no blood for him. If the sun shall have risen upon him, there shall be blood for him: in repaying he shall repay; if he have nothing, then he shall be sold for his theft. If in finding, the theft be found in his hand, from an ox even to an ass, even to cattle, living; he shall repay twofold.* "If in digging through, a thief shall have been caught," signifies if it is not apparent that good or truth is being taken away; "and smitten, and he die" signifies if then it be affected with injury even so as to be extinguished; "there shall be no blood for him" signifies that he is not guilty of the violence offered. "If the sun shall have risen upon him" signifies if he shall have seen it clearly from the interior; "there shall be blood for him" signifies that he is guilty; "in repaying he shall repay" signifies the amendment and restitution of the truth and good taken away; "if he have nothing" signifies if there is nothing remaining; "then he

shall be sold for his theft" signifies alienation. "If in finding, the theft be found in his hand" signifies if there be anything remaining of truth and good by which restitution can be made; "from an ox even to an ass" signifies if of exterior good or truth; "even to cattle" signifies if of interior truth and good; "living" signifies in which is spiritual life; "he shall repay twofold" signifies restitution in full.

9125. *If in digging through, a thief shall have been caught.* That this signifies if it is not apparent that good or truth is being taken away, is evident from the signification of digging through, as the perpetration of evil in what is hidden, and when it is said of a thief, as the taking away of good or truth by falsity from evil so that it is not seen — of which in what follows; and from the signification of a thief, as one who takes away good and truth (see n. 5135, 8906, 9018, 9020), and in the abstract sense the truth or good that is taken away. It is said "in the abstract sense," because angels who are in the internal sense of the Word think abstractedly from persons (n. 5225, 5287, 5434, 8343, 8985, 9007). The Word moreover in that sense has for subjects things, without determination to persons and to places. That digging through is the perpetration of evil in what is hidden, and when said of a thief, the taking away of good or truth by falsity from evil so that it is not seen, is plain from this, that a distinction is here made between theft which is effected by digging through and theft which is effected when the sun is risen, of which in the following verse. That digging through has this meaning is also evident from the passages in the Word where it is mentioned — as in Jeremiah: *Also in thy skirts is found the blood of the souls of the innocent poor. I have not found them in digging through, but they were over all* (ii. 34) — speaking of defiled loves and evils therefrom; I have not found them in digging through means not by investigation in secret; and so it is said they were over all, that is, were

everywhere apparent. And in Ezekiel: *He brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me . . . Dig now through the wall, and when I had digged through the wall, behold a door* (viii. 7, 8)—speaking of the abominations of the house of Israel which they did in secret; to dig through the wall is to enter in secretly and to see what they are doing. In Amos: *Though they dig through into hell, thence shall My hand take them; though they climb up to heaven, thence will I cast them down* (ix. 2). To dig through into hell is to hide themselves there, thus in falsities from evil; for hell is falsity from evil, because this reigns there. The falsities there are called darkness, within which they hide themselves from the light of heaven; for they shun the light of heaven, which is Divine truth from the Lord. And in Job: *The eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and he putteth a covering on his face. In the dark they dig through houses, which they mark for themselves in the daytime; they know not the light. The morning is to them as the shadow of death; for they know the terrors of the shadow of death* (xxiv. 15–17)—where digging through houses manifestly means seizing the goods of another secretly; for it is said, that in the dark he digs through houses, that he waits for the twilight that no eye may see him, that he puts a covering on his face, that he knows not the light, also that the morn-
3 ing is to them as the shadow of death. That digging through a house is taking away another's good secretly, has its origin from representatives in the other life. There, when angels are conversing about falsity destroying good in secret, this is represented below, where angelic speech is presented to the sight, by the digging through a wall; and on the other hand, when angels are conversing about truth coming to good and conjoining itself with it, this is represented by an open door through which there is entrance. And hence the Lord, Who spake according to representa-

tives in heaven and according to correspondences, because from the Divine, says in John: *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, he is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep* (x. 1, 2). And in Luke: *This know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be digged through* (xii. 39). Here also a thief is one who by falsities destroys the goods of faith; to dig through a house is to do this secretly, because it is done when the goodman of the house is not watching. Therefore also it is that to come as a thief is to come unknown, because not through the door, but by some other way — as written in the Apocalypse: *If thou shalt not have watched, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee* (iii. 3). And again: *Behold, I come as a thief. Blessed is he that watcheth* (xvi. 15) — where to come as a thief is to come unknown and unexpected. The reason why this is so said of the Lord is that it is meant that the door with man is closed by the falsity of evil.

9126. *And smitten, and he die.* That this signifies if then it be affected with injury even so as to be extinguished, is evident from the signification of being smitten, when said of truth and good, as being hurt or affected with injury (see n. 9034, 9058); and from the signification of dying, as being extinguished. Truth and good are here meant, because by a thief or by theft is signified that which is taken away, thus good and truth, as also in what follows — *If in finding the theft be found in his hand, from an ox, even to an ass, even to cattle* (verse 3). Ox, ass, and cattle signify goods and truths exterior and interior, and they are called theft, because found in the hand of the thief; in like manner silver and vessels (verse 6), which also are truths interior and exterior. The like is signified

by thief as by theft, because thief in a sense abstracted from person is theft, that is, the truth and good taken away — see just above (n. 9125).

9127. *There shall be no blood for him.* That this signifies that he is not guilty of the violence offered, is evident from the signification of blood, as in the supreme sense Divine truth proceeding from the Divine good of the Lord, and in the internal sense thence derived, the truth of good (see n. 4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877). Wherefore by shedding blood is signified offering violence to truth Divine, or to the truth of good, and also to good itself. For he who offers violence to truth offers violence likewise to good, since truth is so conjoined with good that the one is the other's. Wherefore if violence is offered to the one, it is offered also to the other. From this it is plain that by blood not being for him is signified that he
2 is not guilty of violence offered to truth and good. He who has no knowledge of the internal sense of the Word, knows no otherwise than that by bloods in the Word is signified bloods, and that by shedding blood is only signified killing a man. But in the internal sense the subject is not the life of the body, but the life of the soul of man, that is, his spiritual life, which he is to live forever. This life is described in the Word in the sense of the letter by such things as are of the life of the body, namely, by flesh and blood. And because the spiritual life of man exists and subsists by the good which is of charity and by the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by flesh and the truth which is of faith is meant by blood. And in a still more interior sense the good which is of love to the Lord is meant by flesh, and the good of love toward the neighbor is meant by blood. But in the supreme sense, which treats of the Lord alone, flesh is the Divine good of the Lord, thus the Lord Himself as to Divine good, and blood is the Divine truth proceeding from the Lord, thus

the Lord as to Divine truth. These things are understood in heaven by flesh and blood when man reads the Word, in like manner when he attends the Holy Supper, but in this the bread is the flesh and the wine is the blood, since by bread the same is signified as by flesh, and by wine the same as by blood. But those who are sensual, as 3
are most men in the world at this day, do not apprehend this. Let them then remain in their own faith, only let them believe that in the Holy Supper and in the Word there is the holy, because from the Divine. Even though they do not know where this holy is, let those who are endowed with any interior perception, that is, who are able to think above things of sense, consider whether blood is meant by blood and flesh by flesh in the following passages — in Ezekiel: *Son of man, thus saith the Lord Jehovih: Speak unto every bird of the heaven; to every beast of the field, Assemble yourselves, and come; gather yourselves on every side upon My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth . . . and ye shall drink blood till ye be drunken, of My sacrifice which I will sacrifice for you. Ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war. Thus I will set My glory among the nations* (xxxix. 17–21). Also in the Apocalypse: *I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Be gathered together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all men, free and bond, small and great* (xix. 17, 18). That in these passages by flesh is not meant flesh and by blood is not meant blood is very manifest. Now the like is true of the flesh and blood of the Lord, in John: *The bread which I will give is My* 4

flesh. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye shall not have life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. . . . This is the bread which came down out of heaven (vi. 51–58). That the Lord's flesh is the Divine good of His Divine love, and that His blood is the Divine truth proceeding from His Divine good, may be evident from this, that these are what nourish the spiritual life of a man. Therefore it is further said, My flesh is meat indeed and My blood is drink indeed, and also, This is the bread which came down out of heaven. And because by love and faith man is conjoined to the Lord, therefore it is also said, He that eateth My flesh and drinketh My blood abideth in Me, and I in him. But, as was said above, they alone apprehend this subject who can think above the sensuals of the body, especially they who are in faith and in love to the Lord, for these are elevated by the Lord from the life of the sensuals of the body toward the life of His Spirit, thus from the light of the world into the light of heaven, in which light the material things disappear which are in the thought from the
5 body. He therefore who knows that blood means truth Divine from the Lord, may also know that by shedding blood in the Word is not signified killing or depriving a man of the life of the body, but killing or depriving him of the life of the soul, that is, destroying his spiritual life, which is from faith in and love to the Lord. That blood when it is unlawfully shed, means truth Divine destroyed by means of falsities from evil, is plain from the following passages — in Isaiah: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of cleansing* (iv. 4).

Again: *Your hands are defiled with blood, and your fingers with iniquity. . . . Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity* (lix. 3, 7). In Jeremiah: *Also in thy skirts is found the blood of the souls of the innocent poor* (ii. 34). Again: *Because of the sins of her prophets, the iniquities of her priests, that have shed the blood of the just in the midst of her* [Jerusalem]. *They have wandered as blind in the streets, they are polluted with blood, those which they cannot, they touch with their garments* (Lam. iv. 13, 14). In Ezekiel: *When I passed by thee, and saw thee trodden down in thy bloods, I said unto thee, In thy bloods live. . . . I washed thee with waters; yea, I washed away thy bloods from upon thee, and I anointed thee with oil* (xvi. 6, 9). Again: *Thou son of man, wilt thou judge . . . with the city of bloods? make known to her all her abominations. And thou shalt say . . . Thou art become guilty through thy blood which thou hast shed, and art defiled through thine idols which thou hast made. . . . Behold, the princes of Israel, every one according to his arm, have been in thee, and have shed blood. . . . Slanderous men have been in thee to shed blood: and in thee they have eaten upon the mountains* (xxii. 2, 4, 6, 9). In Joel: *I will give wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day come* (ii. 30, 31). And in John: *The sun became black as sackcloth of hair, and the whole moon became as blood* (Apoc. vi. 12). Again: *The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood* (viii. 8). Again: *The second angel poured out his bowl into the sea; and it became blood as of a dead man, whence every living soul died in the sea. The third angel poured out his bowl into the rivers and into the fountains of the waters; and they became blood* (xvi. 3, 4). In these 6

passages by blood is not meant the blood of man's bodily life which is shed, but the blood of his spiritual life, which is truth Divine, to which violence has been offered by falsity from evil. The like is meant by blood in Matthew: *Upon you shall come the just blood shed upon the earth, from the blood of Abel, the just, unto the blood of Zachariah . . . whom ye slew between the temple and the altar* (xxiii. 35). By this is signified that the truths of the Word have been violated by the Jews from the earliest time even to the present, insomuch that they were not willing to acknowledge anything of internal and heavenly truth. Therefore neither did they acknowledge the Lord. Their shedding His blood signified the complete rejection of truth Divine, for the Lord was Divine truth itself, that is, the Word made flesh (John i. 1, 14). The complete rejection of truth Divine which was from the Lord and which was the Lord is meant by these words in Matthew: Pilate *washed his hands before the people, saying, I am innocent of the blood of this just man; see ye to it. And all the people answered, His blood be on us, and on our children* (xxvii. 24, 25). Wherefore this is thus described in John: *One of the soldiers with a spear pierced his side, and straightway there came out blood and water. He that saw bare witness, and his witness is true; and he knoweth that he saith true, that ye may believe* (xix. 34, 35). That water also came out was because by water is signified external truth Divine, such as is the Word in the letter — that water is truth may be seen above (n. 2702, 3058, 3424, 4976,
7 5668, 8568). From these things it is plain also what is signified by being purified by the blood of the Lord, namely, that it is by the reception of truth of faith from Him (n. 7918, 9088). So also it is plain what is signified by these words in John: *They overcame the dragon by the blood of the Lamb, and by the Word of His testimony* (Apoc. xii. 11); by the blood of the Lamb is by the Divine truth which is from the Lord, which is also the

Word of His testimony. The blood of the Lamb is innocent blood, for a lamb stands for innocence (n. 3519, 3994, 7840). Truth Divine proceeding from the Lord in heaven has innocence inmostly in it, for it affects no others than those who are in innocence (n. 2526, 2780, 3111, 3183, 3494, 3995, 4797, 6013, 6107, 6765, 7836, 7840, 7877, 7902).

9128. *If the sun shall have risen upon him.* That this signifies if he shall have seen it clearly from the interior, namely, the theft which is perpetrated, is evident from the signification of the sun's having risen, as being seen in the light, thus clearly, here that good and truth are taken away, which is signified by the theft (see n. 9125). That the sun's having risen has this signification, is because by the thief's being caught in digging through, in the preceding verse, is signified the taking away of good and truth in secret, thus when the theft is not seen (n. 9125). It is said seen from the interior, because such a thing is seen by the internal man. The subject being of importance, it 2
shall be told how the case is with sight from the interior. Man sees in himself whether a thing be good or evil, consequently whether true or false, which he thinks and wills and which he thence speaks and does. This cannot in any wise be unless by man's seeing from the interior. To be seen from the interior is to be seen from the sight of the internal man in the external. It is as with the sight of the eye: the eye cannot see the things which are within it, but those things which are outside of it. So now man sees the good and the evil which are in himself. Nevertheless one man sees this better than another, and some do not see it at all. They who see it are they who have received from the Lord the life of faith and charity, for this life is internal life or the life of the internal man. Such persons, inasmuch as they from faith are in truth and from charity are in good, can see the evils and falsities in themselves; for from good evil can be seen and from truth falsity, but

not the converse. The reason is that good and truth are in heaven and in its light, whereas evil and falsity are in hell and darkness. Thus it is plain that they who are in evil and thence in falsity cannot see the good and truth, nor even the evil and falsity, which are in themselves, con-
3 sequently they cannot see from the interior. But it is to be known that to see from the interior is to see from the Lord; for it is the same with sight as with everything existing, that nothing exists from itself, but from what is prior or higher than itself, thus finally from the First and Supreme. The First and Supreme is the Lord. He who apprehends this may also apprehend that the all of life with man is from the Lord, and since charity and faith constitute the veriest life of man, that the all of charity and the all of faith are from the Lord. He who excels others in the faculty of thinking and perceiving, may also apprehend therefrom that the Lord sees each and all things, even to the least particular, in man. But evil and falsity do not exist from what is higher than themselves, but from what is lower. Consequently they do not exist from the Lord, but from the world; for the Lord is above and the world is beneath. Wherefore the internal man with those who are in evil and thence in falsity is closed above and open beneath. So they see all things inverted, the world as all and heaven as nothing. On this account also they appear inverted before angels, with the feet upward and with the head downward. Such are all in hell.

9129. *There shall be blood for him.* That this signifies that he is guilty, is evident from the signification of blood, as violence offered to good and truth, thus being guilty of such violence—as shown above (n. 9127).

9130. *In repaying he shall repay.* That this signifies the amendment and restitution of the truth and good taken away, is evident from the signification of repaying, as amendment and restitution (see n. 9087, 9097).

9131. *If he have nothing.* That this signifies if there is

nothing remaining, namely, of the good and truth taken away, is evident from the signification of his having nothing, that is, the thief, as that there is not anything remaining of the truth and good taken away. That the theft means the good and truth taken away, may be seen above (n. 9125), also that the same is signified by the thief as by the theft (n. 9125, 9126).

9132. *Then he shall be sold for his theft.* That this signifies alienation, is evident from the signification of being sold, as alienation (see n. 4752, 4758, 5886), here of the good and truth taken away, of which there is nothing remaining (n. 9131); and from the signification of, for the theft, as amendment and restitution by other good or truth in place of that taken away, which is signified by repaying (n. 9130); for the thief was sold that the theft might be repaid. With what is contained in this verse the case is this. He who sees that good or truth with him is being taken away by falsity derived from evil, is guilty of the violence offered to them, for it is done while he is conscious of it. For what is done consciously proceeds from the will and at the same time from the understanding, thus from the whole man, inasmuch as man is man from these two, and what is done from these two is done from falsity which is from evil — from falsity, because from the understanding, and from evil, because from the will. Thus man is guilty. That that is appropriated to man which comes from his understanding and at the same time from his will may be seen above (n. 9009, 9069, 9071); also that man becomes guilty if by the intellectual he does not repress the evil of the voluntary when he sees it (n. 9075).

9133. *If in finding, the theft be found in his hand.* That this signifies if there be anything remaining of truth and good by which restitution can be made, is evident from the signification of, in finding be found, when said of good or truth taken away, which is signified by the theft, as remaining; from the signification of, in his hand, as in his power,

hand being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281) — that in his hand also means what belongs to him, will be seen below; and from the signification of the theft, as the good or the truth taken away (n. 9125). From this it is plain that by, if in finding, the theft be found in his hand, is signified if there be anything remaining of good and truth. That it also means whereby restitution can be made, is because the restitution of the good and truth taken away is the subject of this verse. The case is this: so long as a general affection for good remains, then there is always that remaining by which any particular good taken away may be restored, for particular goods and truths depend upon a general good (n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131). That in his hand means whatever belongs to him, is because by hand is signified power, and whatever is in any one's power belongs to him [*est apud illum*]. So also by hand, especially by the right hand, is signified one's self. From these things it may be evident what is signified by sitting at the right hand of the Father, where it is said of the Lord, as being all with the Father, thus being Himself; and this is the same with being in the Father and the Father in Him, and with all things that are His being the Father's and all that are the Father's being His, as the Lord teaches in John (xiv. 8–11; xvii. 10, 11).

9134. *From an ox even to an ass.* That this signifies if of exterior good or truth, is evident from the signification of an ox, as good of the natural (see n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of an ass, as truth of the natural (n. 2781, 5492, 5741). Good of the natural is exterior good, and truth of the natural is exterior truth.

9135. *Even to cattle.* That this signifies if of interior truth and good, is evident from the signification of cattle, as spiritual truth and good, thus interior truth and good

(see n. 6016, 6045, 6049). In the Word sometimes flocks are spoken of and sometimes cattle. In the internal sense by flocks are signified interior goods and the truths thence, and by cattle are signified interior truths and the goods which are thence. The distinction between them, however, cannot be known unless it be known how it is with the two states of man, the prior and the posterior, during regeneration. The prior state is when he is being led by the truths of faith to the good of charity. The posterior state is when he is in the good of charity and thence in the truths of faith. By the prior state man is introduced into the church, that he may become a church; and when he has become a church, then he is in the posterior state. The goods and the truths with him in the posterior state are signified by flocks, but the truths and the goods with him in the prior state are signified by cattle. This is why truths are here mentioned in the first place, and good is mentioned in the second place. In regard to these two states with the man who is being regenerated, or, what is the same, who is becoming a church, may be seen what has been shown above (n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088, 9089). Goods and truths are called exterior 2
which are in the external or natural man, and those are called interior which are in the internal or spiritual man. That the latter are interior and the former exterior is because the internal man has perception [*sapit*] from heaven, but the external man from the world; for heaven is within man and the world is without him. It is said, from an ox even to an ass, even to cattle, in order that every exterior good and truth may be signified, and also every interior truth and good. Moreover in the external man there is progression of good toward truth, and in the internal man from truth toward good, according to the Divine order in heaven.

9136. *Living.* That this signifies in which is spiritual

life, is evident from the signification of life, as spiritual life, which is the life of faith and charity (see n. 5407, 5890). Hence they are living in whom there is spiritual life.

9137. *He shall repay twofold.* That this signifies restitution in full, is evident from the signification of twofold, as in full (see n. 9103), and from the signification of repaying, as restitution (n. 9087).

9138. Verses 4, 5. *When a man shall have caused his field or vineyard to be devoured, and shall have let his beast loose, and it shall have devoured in another man's field; of the best of his own field, and of the best of his own vineyard, shall he repay. When a fire shall have broken out, and caught in thorns, and a stack be consumed, or the standing corn, or the field; he that kindled the fire in repaying shall repay.* "When a man shall have caused his field or vineyard to be devoured" signifies the deprivation of the good and the truth of the church by lusts; "and shall have let his beast loose" signifies if he do it with little consciousness; "and it shall have devoured in another man's field" signifies the consuming of goods cohering; "of the best of his own field, and of the best of his own vineyard, shall he repay" signifies restitution from the goods and truths still unimpaired. "When a fire shall have broken out" signifies anger from affection for evil; "and caught in thorns" signifies rushing into falsities; "and a stack be consumed" signifies injury to the goods and truths of faith that have been received; "or the standing corn, or the field" signifies also to goods and truths of faith in conception; "he that kindled the fire in repaying shall repay" signifies the restitution of what was taken away through anger from affection for evil.

9139. *When a man shall have caused his field or vineyard to be devoured.* That this signifies the deprivation of the good and the truth of the church by lusts, is evident from the signification of causing to be devoured, as depriving by lusts (see n. 9141); from the signification of

field, as the church as to good (n. 2791, 3766, 4982, 7502), thus the good of the church; and from the signification of vineyard, as the church as to truth, thus the truth of the church. A field is the church as to good because the things of the field, as wheat and barley, signify internal and external goods of the church (n. 3941, 7602, 7605); and a vineyard is the church as to truth, because wine, which is of the vineyard, signifies the truth of good (n. 1071, 6377). That field and vineyard have such signification 2
has its origin from representatives in the spiritual world. For to spirits there appear fields full of wheat and barley when angels in heaven above are conversing about an assembling of those who are in good, and there appear vineyards full of grapes, with winepresses, when angels are conversing about an assembling of those who are in the truth of good. These representatives are not from the fact that there are such things upon earth, but from correspondences, in that wheat and barley, or the bread made therefrom, nourish the body as the good of love and of charity nourishes the soul, and in that it is similar with wine as drink. Hence the goods of love and the truths of faith in the Word are called meats and drinks, and they are indeed in that sense heavenly meats and drinks (see n. 56–58, 680, 681, 1973, 1974, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562). That a vineyard is the church 3
as to the good and the truth of faith, which church is called the spiritual church, is evident from the passages in the Word where a vineyard is named — as in Jeremiah: *Many shepherds have destroyed My vineyard, they have trodden under foot My field, they have made My pleasant field a wilderness of desolation. They have made it* [the vineyard] *a desolation* (xii. 10, 11) — where vineyard and field plainly stand for the church, and inasmuch as the church is the church from the truth and good of faith and of charity, it is plain that vineyard is here the church as to truth, and field the church as to good. In Isaiah: *Jehovah*

will enter into judgment with the elders of His people, and the princes thereof: ye set fire to the vineyard (iii. 14). Here also vineyard plainly stands for the church as to the good and truth of faith, for the elders with whom Jehovah will enter into judgment, are the goods of the church (see n. 6524, 6525), and the princes are its truths (n. 5044).

4 Again: *I will sing for My well-beloved a song of My beloved touching his vineyard. My well-beloved had a vineyard, in a horn of the son of oil: and he made a hedge about it . . . and planted it with a noble vine* (v. 1, 2). This is said of the Lord Who is the well-beloved and the beloved; the vineyard is His spiritual church, a noble vine is the good of faith of that church, and a horn of the son of oil is the good of the faith of that church from the good of love. He who knows nothing concerning the internal sense of the Word cannot in any wise know what is signified by a vineyard in a horn of the son of oil. Yet in those words there lies hidden such an arcanum as cannot be expressed in language [*vocibus*]. By them is fully described the conjunction of the Lord's spiritual kingdom with His celestial kingdom, that is, the conjunction of the second heaven with the third, consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom. The vineyard is the spiritual kingdom, in a horn is in power, thus in that kingdom, and the son of oil is the external good of love of the celestial kingdom. The celestial kingdom, which is the inmost heaven of the Lord, is called an olive tree or an olive yard, because oil is the good of celestial love (n. 886, 4582, 4638). Be it known that the kingdom of the Lord in the earth is the church. That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third heaven, may be seen above (n. 3887, 4138, 4279, 4286), and also their conjunction (n. 6435).

Again, in the same prophet: *In that day a vineyard of pure* 5
wine, sing ye of it; I, Jehovah do keep it: I will water it every moment (xxvii. 2, 3) — where a vineyard of pure wine stands for the spiritual church. So in Amos: *In all vineyards shall be wailing: I will pass through thee. . . . Woe unto you that desire the day of Jehovah! what to you is the day of Jehovah? it is of darkness and not of light* (v. 17, 18). This is said of the last time of the church, when there is no longer any good and truth of faith, which time is the day of Jehovah, a day of darkness and not of light; whence it is said, In all vineyards shall be wailing. And in the Apocalypse: *The angel cast his sickle into the earth, and gathered for vintage the vine of the earth, and cast it into the great winepress of the wrath of God* (xiv. 19). To gather for vintage the vine of the earth is to consume the truth and good of the church, the earth here being the church. From these examples it may be evident whence it is that the Lord so often likened the kingdom of the heavens to a vineyard — as in Matthew (xx. 1, and the following verses; xxi. 28, 29, 33–41: Mark xii. 1–12), and whence it is that the Lord called Himself the vine, in John: *As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches . . . apart from Me ye cannot do anything* (xv. 4–6) — where the vine is faith in the Lord, consequently the Lord as to faith, for the Lord is faith because faith is from Him, since faith is not faith except it be from Him. Hence also the vine is faith in Him.

9140. *And shall have let his beast loose.* That this signifies if he do it with little consciousness, is evident from the signification of a beast of burden, as bodily pleasure or appetite. That it is with little consciousness is because when a man is in these [lusts], he consults reason but little, and thus is little conscious of what he does. All beasts, of whatsoever genus and species, signify affections,

gentle and useful beasts signifying good affections, and fierce and useless beasts signifying evil affections (n. 45, 46, 142, 143, 714–719, 1823, 2180, 2781, 3218, 3519, 5 98, 7523, 7872, 9090). When a beast is called a beast of burden [*jumentum*], it signifies affections merely relating to the body, which have in them but little reason; for the more a man acts from the body, the less he acts from reason, the body being in the world, thus remote from heaven, where is genuine reason. Moreover a beast of burden in the original language is so called from brutishness and stupidity, thus from lack of sensibility or consciousness — as in Isaiah (xix. 11 : Ps. xlix. 10; lxxiii. 22 : Jer. li. 17 : and elsewhere).

9141. *And it shall have devoured in another man's field.* That this signifies the consuming of cohering goods, is evident from the signification of devouring, as depriving by lusts, thus consuming — of which below; and from the signification of, in another man's field, as cohering goods; for field is the church, and the things in the field are goods (see n. 9139); thus the things which are in another man's field are the near goods which cohere. For goods in man are like generations on the earth, and so they are in various degrees of nearness and coherence (n. 9079). Those which are not in the same house, or together in the same family, but yet are related, are what are meant by being
2 in another man's field. That devouring is depriving by lusts, and so consuming, is because by the term in the original tongue here rendered devouring, is properly signified setting on fire and burning, thus also feeding on and consuming. Since this is the derivation of the expression, by devouring is here signified the consuming effected by lusts, for lusts in man are fires which consume. There is in man the fire of life and the light of life. The fire of life is his love, and the light of life is his faith. The love of good, that is, love to the Lord and love toward the neighbor, constitutes the fire of life in a good man and in

an angel of heaven, and the love of truth and the faith of truth constitute the light of life in them. But the love of evil, that is, the love of self and the love of the world, constitutes the fire of life in an evil man and in a spirit of hell, and the love of the false and faith in the false constitute the light of life in them. But the love of evil is called in the Word the burning of fire, because it burns and consumes what is of the love of good and truth — that the 3 burning of fire has this signification, may be seen above (n. 1297, 1861, 5215, 9055). That consuming by lusts is signified by that expression in the original tongue, is plain from the following passages — in Isaiah: *Jehovah will enter into judgment with the elders of his people, and the princes thereof: Ye have consumed* (*set fire to*) *the vineyard* (iii. 14). Again: *The breath of Jehovah, like a river of brimstone, doth consume* (*burn*) *it* (xxx. 33) — where a river of brimstone stands for falsities from the evils of love of self and love of the world (n. 2446). In Ezekiel: *They* 4 *that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both shield and buckler, with bow and with arrows, and with handstaff and with spear, and they shall kindle fire with them seven years. So that they shall take no wood out of the field, neither cut down any out of the forests* (xxxix. 9, 10). Thus is described the consuming and devouring of good and truth by lusts. But who will see this unless he knows what is signified by them that dwell in the cities of Israel, also what by weapons, shield, buckler, bow with arrows, by handstaff and spear, by seven years, and by wood out of the field and out of the forests. That they that dwell, or the inhabitants, are goods, may be seen above (n. 2268, 2451, 2463, 2712), also that cities are truths and thus doctrinals from the Word (n. 2268, 2449, 2943, 3216, 4492), and that Israel is the church (n. 4286, 6426, 6637). So they that dwell in the cities of Israel are the goods of the doctrinals of the church, and in the opposite sense those goods

turned into evils and falsities. That shield, buckler, and arrows of the bow are truths of doctrine drawn from the Word, whereby there is protection from falsities of evil, may be seen above (n. 2686, 2709, 6421), also that a handstaff is the power of truth from good (n. 4876, 7026), in like manner a spear, but interior power; and that seven years are a full state, thus in full (n. 6508, 8976), and therefore to kindle a fire for seven years means to consume fully by lusts; wood out of the field stands for the interior goods of the church (n. 3720, 8354), field being the church (n. 2971, 3766, 7502, 7571), and wood out of the forests exterior goods (n. 3220, 9011). When these things are known it may be further known that by the above prophecies is described the consuming of all things of the church by lusts until nothing of the good and truth of the internal and external church remains, this being signified by kindling a fire for seven years, and taking no wood out of the field, nor cutting down any out of the forests. By the same expression is also described the consuming of the good and truth of the church, in Malachi: *Behold, the day cometh, burning as a furnace, wherein all the proud, and every one that worketh wickedness, shall be stubble: and the day that cometh shall set them on fire, saith Jehovah of hosts, that it shall leave them neither root nor branch* (iv. 1). The day that cometh is the last time of the church, when the loves of self and of the world shall reign and shall consume all the truths and goods of the church, until nothing survives in man's internal and external, which is signified by neither root nor branch being left to them. The root of good and truth is in man's internal, and the branch is in his external. From this it is now plain that by devouring is here signified consuming by lusts; and likewise in other parts of the Word.

9142. *Of the best of his own field, and of the best of his own vineyard, shall he repay.* That this signifies restitution from the goods and truths still unimpaired, is evident

from the signification of field, as the good of the church; from the signification of vineyard, as the truth of the church — of which above (n. 9139) — that is called the best which after the consuming is still unimpaired; and from the signification of repaying, as restitution (n. 9087).

9143. *When a fire shall have broken out.* That this signifies anger from affection for evil, is evident from the signification of fire, as love, here the love of evil and affection for it — of which just above (n. 9141). It is said affection for evil, because by affection is meant the continuous of love. That fire is anger from affection for evil, is because anger is from that source, since when that which a man loves is assailed, a fiery spirit bursts forth and as it were burns. Therefore anger is described in the Word by fire, and it is said to burn — as in David: *There went up a smoke out of His nostrils, and fire out of His mouth: coals did burn from Him* (Ps. xviii. 8). Again: *Kiss the Son, lest He be angry . . . for His wrath will soon be kindled* (Ps. ii. 12). In Isaiah: *Who among us shall dwell with the devouring fire? who among us shall dwell with the fires of eternity?* (xxxiii. 14.) Again: *He poured upon him the fury of His anger . . . it set him on fire round about, yet he knew not; it burned him, yet he laid it not to heart* (xlii. 25). Again: *Behold, Jehovah will come in fire, and His chariots like the whirlwind; to recompense in the fury of His anger, and His rebuke in flames of fire* (lxvi. 15). And in Moses: *I looked back, and came down from the mount, when the mount was burning with fire. . . . I was afraid by reason of the anger and hot displeasure wherewith Jehovah was wroth against us* (Deut. ix. 15, 19). In these and many other passages anger is described by fire. The anger is attributed to Jehovah, that is, to the Lord, but it is in man (n. 5798, 6997, 8282, 8483). The Lord appeared in mount Sinai to the Israelitish people according to their nature, thus in fire, smoke, and thick darkness (n. 6832). But it is to be known that

anger is fire bursting forth from affection for evil, while zeal is fire bursting forth from affection for good (n. 4164, 4444, 8598). Therefore zeal also is described by fire — as in Moses: *Jehovah thy God is a devouring fire, a zealous God* (Deut. iv. 24). And in Zephaniah: *I will pour upon them . . . all the fury of Mine anger; for all the earth shall be devoured in the fire of My zeal* (iii. 8). That the zeal of Jehovah is love and mercy and that it is called anger because it appears as anger to the wicked when they rush into the punishment of their evil, may be seen above (n. 8875).

9144. *And caught in thorns.* That this signifies rushing into falsities, is evident from the signification of catching in, when it is said of anger arising from affection for evil, as rushing in, and thus enkindling; and from the signification of thorns, as falsities, of which in what follows. To show how this is, something must be premised. The loves in a man are the fires of his life (see n. 9055). Evil loves, which are the loves of self and of the world, are consuming fires, for they consume the goods and truths which belong to the life itself. These fires make the life of man's will, and the light from these fires makes the life of his understanding. So long as the fires of evil are kept shut up in the will, the understanding is in light, and thus able to perceive good and truth. But when these fires pour forth their light into the understanding, then the former light is dissipated, and the man is in obscurity as to the apperception of good and truth, and this the more as the loves of self and of the world, which are these fires, receive increase, and at length to such a degree that they
2 stifle and extinguish all truth, and good with truth. When these loves are assailed, then fire from the will bursts forth into the intellectual, and kindles a flame there. This flame is what is called anger. Hence it is that man is said to be heated, to burn, and to be inflamed, when he is angry. This flame assails the truths and the goods which are in the

intellectual, and not only hides them, but also consumes them. Moreover, and it is an arcanum, when such evil fire bursts forth from the will into the intellectual, then the intellectual is closed above and opened below, that is, is closed in its outlook toward heaven and is opened in its outlook toward hell. Thus it is that evils and falsities then flow in, which kindle into flame, when an evil man blazes into anger. It is as with a fibre in the body, which, if touched with the point of a needle, instantly contracts and closes itself, and thus prevents the injury from penetrating further and attacking life in its centres. Moreover, when falsity is presented to the sight, it appears as with a sharp point. The state of an evil man when he is angry, is simi- 3
lar indeed to that of smoke, which when fire is applied kindles into flame; for falsity of evil in the intellectual is like smoke, and anger is like the flame of enkindled smoke. There is also a correspondence between them, and therefore in the Word smoke stands for what is false, and its flame for anger — as in David: *There went up a smoke out of His nostrils, and fire out of His mouth: coals did burn from Him* (Ps. xviii. 8). And in Isaiah: *Wickedness burneth as the fire; it devoureth the briers and thorns; and kindleth in the thickets of the forest, and they mount up as the rising of smoke, in the wrath of Jehovah Zebaoth* (ix. 18, 19) — where smoke is falsity, from the kindling of which is anger. That smoke stands for falsity may be seen above (n. 1861). From this it is now plain what is signi- 4
fied in the internal sense by the words, When a fire shall have broken out, and caught in thorns, and a stack be consumed, or the standing corn, namely, that if affection for evil burst out into anger, and rush into the falsities of lusts, and consume the truths and goods of faith. He who considers may see that there is some reason for this law, which lies interiorly concealed and is not apparent, inasmuch as such a law concerning fire catching in thorns, and thence consuming a stack or the standing corn, was nowhere en-

acted, because such a thing very rarely happens; but that the fire of wickedness and anger seizes upon and enkindles the falsities of lusts, and thus consumes the truths and the
5 goods of the church, happens every day. That thorns are the falsities of lusts, is evident from the following passages; in Isaiah: *Upon the land of My people shall come up thorn and brier* (xxxii. 13) — where the land is the church, the thorn and brier are falsities, and evils therefrom. Again: *Your breath as a fire shall devour you. Thus the peoples shall be burned into lime, as thorns cut down, that are kindled with fire* (xxxiii. 11, 12) — where the thorns that are kindled with fire stand for falsities which take fire and con-
6 sume truths and goods. In Ezekiel: *There shall be no more a pricking brier unto the house of Israel, nor a grieving thorn* (xxviii. 24) — where a pricking brier stands for the falsity of the lusts of self-love, the thorn for the falsity of the lusts of the love of the world. In Hosea: *Your mother hath played the harlot. . . . Therefore I will hedge up thy way with thorns . . . and she shall not find her paths* (ii. 5, 6) — where ways and paths stand for truths,
7 and thorns for falsities in the place of truths. Again: *The high places of Aven, the sin of Israel, shall be destroyed: the thistle and the thorn shall come up on their altars* (x. 8) — the thistle and the thorn standing for evil and falsity that lay waste the goods and truths of worship. In David: *They compassed me about like bees; they quench as the fire of thorns* (Ps. cxviii. 12) — where the fire of thorns stands for the lust of evil. In Matthew: *By their fruits ye shall know them. Do [men] gather grapes of thorns, or figs of thistles?* (vii. 16) — where gathering grapes of thorns stands for deriving the goods of faith and of charity from the falsities of lusts. That grapes are such goods, may be
8 seen above (n. 1071, 5117, 6378). And in Mark: *Other seed fell among the thorns, but the thorns grew up, and choked it, that it yielded no fruit. They that are sown among the thorns are they that hear the word, but the cares*

of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful (iv. 7, 18, 19). In this passage is explained what is meant by being sown among thorns, thus what by thorns. The same is signified by sowing among thorns and reaping thorns, in Jeremiah: *Thus saith Jehovah to the man of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns* (iv. 3). Again: *They have sown wheat, and have reaped thorns* (xii. 13). The 9
falsities of lusts, which are signified by thorns, are falsities which confirm those things that are of the world and its pleasures, for these falsities more than others catch fire and burn, because they are from the lusts in the body which are felt. Therefore also they close the internal man, so that there is no appreciation of what concerns the salvation of the soul and eternal life. The placing of the crown plaited 10
of thorns upon the Lord's head when He was crucified, and His being hailed King of the Jews, and His saying, "Behold the Man" (John xix. 2, 3, 5), represented the condition of the Word Divine at that time in the Jewish Church, namely, that it was stifled by the falsities of lusts. The King of the Jews, as He was then saluted by them, signified truth Divine, king in the Word signifying truth from the Divine (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148); and the like is signified by the Anointed, which in the Hebrew idiom is the Messiah and in the Greek the Christ (n. 3004, 3008, 3009, 3732). By Judah in the supreme sense is meant the Lord as to Divine good, and in the internal sense as to the Word, and thus as to doctrine from the Word (n. 3881); and the Lord's saying, when such a crown was upon His head, "Behold the Man," signified, Behold the Divine truth such as it now is in the church. For the Divine truth proceeding from the Lord in heaven is Man, and thus heaven is the Greatest Man, and this by influx and by correspondence, as has been shown at the close of several chapters (n. 1871, 1276,

2996, 2998, 3624–3649, 3741–3750, 7396, 8547, 8988). Thus also the Lord's celestial church was called Man (see n. 478, 479), this church being that which the Jews represented (n. 6363, 6364, 8770). Hence it is plain what was signified by the crown of thorns, and by the hailing, King of the Jews, by Behold the Man, and also by the inscription on the cross, Jesus of Nazareth, the King of the Jews (John xix. 19, 20), namely, that Divine truth, or the Word, was so viewed and so treated by the Jews, with whom was the church. That all things which were done to the Lord by the Jews when He was crucified, signified the states of their church as to truth Divine or the Word, may be seen above (n. 9093). That the Lord was the Word, is evident in John: *In the beginning was the Word, and the Word was with God, and God was the Word. . . . And the Word became flesh, and dwelt among us, and we beheld His glory* (i. 1, 14). The Word here is the Divine truth.

9145. *And a stack be consumed.* That this signifies injury to the truths and the goods of faith that have been received, is evident from the signification of a stack, as the truth and good of faith that have been received. That a stack has this signification is because it was the corn already gathered, and by standing corn is signified truth and good of faith in conception, of which in what now follows.

9146. *Or the standing corn, or the field.* That this signifies the truth and the good of faith in conception is evident from the signification of corn, as the truth of faith, of which we shall speak presently; and from the signification of field, as the church in respect to good, thus the good of the church (see n. 9139). That corn is the truth of faith, is because the different kinds of corn, as wheat and barley, and the bread therefrom, signify the goods of the church (n. 3941, 7602). The goods of the church are the things of charity toward the neighbor and of love to the Lord. These goods are the being and soul of faith, for by

virtue of them faith is faith, and lives. That standing corn is the truth of faith in conception, is because it has not yet been gathered into stacks nor brought into barns. Wherefore corn, when standing or yet in growth, is the truth of faith in conception. The like is signified by standing corn 2
in Hosea: *They* [*Israel*] *have set up a king, but not by Me; they have made princes, and I knew it not; their silver and their gold have they made idols. For they sow the wind, and they shall reap the whirlwind; he hath no standing corn; the blade shall yield no meal; if so be it yield, strangers shall swallow it up* (viii. 4, 7). The subject here is the truths and goods of the faith of the church, dissipated by things vain and false. That these are the things treated of is plain from the series of things described, and what is said of them is plain from the internal sense; for in that sense by king is meant the truth of the faith of the church as a whole (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148); by princes are signified primary truths (n. 1482, 2089, 5044). Thus it is plain what is meant by that Israel has set up a king, but not by Me, and that they have made princes, and I knew it not; for Israel is the church (n. 4286, 6426, 6637). By silver is here signified the truth of good, and in the opposite sense the falsity of evil (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); by gold is signified good and in the opposite sense evil (n. 113, 1551, 1552, 5658, 6914, 6917, 8932); by idols is signified worship from falsities and evils (n. 8941). Thus it is plain what is signified by the words, their silver and their gold have they made idols. By the wind which they sow are signified vain things; by the whirlwind which they shall reap is signified disturbance therefrom in the church; by the standing corn which they have not, is signified the truth of faith in conception; by the blade which shall yield no meal is signified barrenness; by the strangers who shall swallow it up are signified falsities which shall consume.

9147. *He that kindled the fire in repaying shall repay.*

That this signifies the restitution of what was taken away through anger arising from affection for evil, is evident from the signification of repaying, as restitution (see n. 9087); from the signification of the fire which breaketh out, as anger arising from affection for evil (n. 9143). So kindling is the taking away or consuming thereby, and that which is kindled is that which is taken away or consumed.

9148. Verses 6–14. *When a man shall have delivered unto his companion silver or vessels to keep, and they have been taken by theft out of the man's house, if the thief be caught, he shall repay twofold. If the thief be not caught, the master of the house shall be brought unto God, whether he have not put his hand unto his companion's goods. Upon every matter of trespass, upon ox, upon ass, upon cattle, upon raiment, upon every lost thing, whereof one shall say that this is it, the word of both of them shall come to God; he whom God shall condemn shall repay twofold unto his companion. When a man shall have delivered unto his companion an ass, or an ox, or cattle, or any beast, to keep; and it die, or be hurt, or be led away captive, no one seeing it: the oath of Jehovah shall be between them both, whether he hath not put his hand unto his companion's goods; and the owner thereof shall accept; and he shall not repay. And if by stealing with theft it shall have been taken from him, he shall repay unto the owner thereof. If by tearing it shall have been torn, he shall bring witness for it; he shall not repay that which was torn. And when a man shall have borrowed of his companion, and it be hurt, or die, the owner thereof not being with it, in repaying he shall repay. If the owner thereof be with it, he shall not repay: if it be a hireling with it, it shall come in his hire.* "When a man shall have delivered unto his companion silver or vessels to keep" signifies truths from good and corresponding knowledges in the memory; "and they have been taken by theft out of the man's house" signifies the loss of them therefrom; "if the thief be caught" signifies remem-

brance; "he shall repay twofold" signifies restitution in full. "If the thief be not caught" signifies if there be no remembrance of what was taken away; "the master of the house shall be brought unto God" signifies searching from good; "whether he have not put his hand unto his companion's goods" signifies whether they have entered into it. "Upon every matter of trespass" signifies whatsoever injury and whatsoever loss; "upon ox, upon ass, upon cattle" signifies of good and of truth exterior and interior; "upon raiment" signifies of sensual truth; "upon every lost thing, whereof one shall say that this is it" signifies everything in doubt; "the word of both of them shall come to God; he whom God shall condemn" signifies searching and judgment by truth; "shall repay twofold unto his companion" signifies making amends in full. "When a man shall have delivered unto his companion an ass, or an ox, or cattle, or any beast, to keep" signifies truth and good exterior and interior and everything of affection for them in the memory; "and it die, or be hurt" signifies loss or injury; "or be led away captive" signifies removal; "no one seeing it" signifies of which the mind is not conscious; "the oath of Jehovah shall be between them both" signifies searching by truths from the Word as to each and all of these things; "whether he hath not put his hand unto his companion's goods; and the owner thereof shall accept" signifies conjunction under* good; "and he shall not repay" signifies that there is no injury. "And if by stealing with theft it shall have been taken from him" signifies if there be loss; "he shall repay unto the owner thereof" signifies restitution for it. "If by tearing it shall have been torn" signifies if there be injury without any guilt; "he shall bring witness for it" signifies that this is confirmed; "he shall not repay that which was torn" signifies no punishment. "And when a man shall have borrowed of his companion" signifies truth

* Here *cum*, but *sub* 9167.

and good from another stock; "and it be hurt, or die" signifies injury to it or extinction; "the owner thereof not being with it" signifies if the good of that truth be not together with it; "in repaying he shall repay" signifies restitution. "If the owner thereof be with it, he shall not repay" signifies that if the good of truth be together with it, there shall be no restitution; "if it be a hireling with it" signifies if for the good of gain; "it shall come in his hire" signifies submission and service.

9149. *When a man shall have delivered unto his companion silver or vessels to keep.* That this signifies truths from good and corresponding knowledges in the memory, is evident from the signification of silver, as truth from good (see n. 1551, 2954, 5658, 6914, 6917, 7999, 8932); from the signification of vessels, as outward knowledges (see n. 3068) — that knowledges corresponding are meant is because all spiritual truths are stored up in knowledges as in their vessels (n. 3079), and all knowledges correspond to the truths which are contained; and from the signification of, to keep, as in the memory; for to be kept, in the spiritual sense in which truths and knowledges are treated of, is to be held in the memory, as it is in the memory that such things are kept. A man delivering unto his companion to keep means his storing up within himself in the memory, since that which in the sense of the letter is said of one person and another, as here of a man and his companion, in the internal sense is understood of one; for two truths, as also a truth and the corresponding knowledge, are in man a man and his companion.

9150. *And they have been taken by theft out of the man's house.* That this signifies the loss of them therefrom, is evident from the signification of theft, as the taking away of such things as constitute man's spiritual life, consequently the taking away of truths and knowledges, which are signified by silver and vessels (see n. 9149); and from the signification of the house, as where anything is stored

up. Thus a house signifies various things, as the church, the good therein, also a man, and likewise his mind both natural and rational, but here the memory, because therein as in their house are truths and knowledges. That house has various significations, may be seen above (n. 3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929).

9151. *If the thief be caught.* That this signifies remembrance, is evident from the signification of being caught, when said of truths and knowledges in the memory that have been taken away, as remembrance; and from the signification of the thief, as that which has been taken away; for by the thief the like is signified as by the theft (see n. 9125, 9126).

9152. *He shall repay twofold.* That this signifies restitution in full, is evident from the signification of repaying, as restitution (see n. 9087); and from the signification of twofold, as in full (n. 9103). In this verse and in those which follow, as far as verse 14, the subject in the internal sense is loss of truth of faith with man, thus loss of spiritual life, and its restitution; for man by truths of faith is led to the good of charity, and becomes spiritual. But these things which are treated of in what now follows in the internal sense, are for the most part unknown to man. The reason is that it is not known what spiritual life is, nor that spiritual life is an interior life distinct from the natural life, which is exterior. Neither is it known that spiritual life is given by the Lord to man through the reception of truth of faith in good of charity. Thus what is said about the loss of this spiritual life and its restitution falls into thick darkness with a man, because among things of which he has no knowledge. Nevertheless such things constitute angelic wisdom, for they are suited to the light in which angels are. Wherefore when a man of the church who is in good of faith reads the Word, angels adjoin themselves to him, and take delight in the man, because of the wisdom

which flows through the Word to them then from the Lord. Thus there is conjunction of heaven with man, and this would not be apart from the Word. For the Word is such that there is not even a tittle or iota in its original tongue which does not affect angels and conjoin them to man. That this is the case, I can assever, because it has been shown me from heaven.

9153. *If the thief be not caught.* That this signifies if there be no remembrance of what was taken away, is evident from the signification of the thief if he be caught, as remembrance of what was taken away (see n. 9151); and now no remembrance is signified, because it is said, if the thief be not caught.

9154. *The master of the house shall be brought unto God.* That this signifies searching from good, is evident from the signification of being brought unto God, as that searching be made (see n. 9160); and from the signification of the master of the house, as good, from which the search is to be made. The reason why the master of the house means good, is, that truths and knowledges that have been taken away from the memory are treated of, which are signified by the silver and vessels delivered to be kept, and taken away by theft (n. 9149, 9150). Because these are of good and are in good, therefore the master of the house stands for the good, whose and with whom they are. Good is called a master, because truths and knowledges belong to good as to their master; and good is also called a house, because truths and knowledges are in good as in their house — as may be seen above (n. 3652), where are explained the words of the Lord in Matthew: *Let him that is upon the house not go down to take anything out of*
2 *his house* (xxiv. 17). In respect to this, that searching is to be made from good concerning the truths and knowledges taken away from the memory, the case is this. Good with a man is that which receives in itself all truths, for good has its quality from truths, and so far as truths have

good in them and also round about them, so far they are living. It is as with a fibre or a vessel in a living animal. So far as a fibre has spirit in it, and so far as a vessel has blood in it, so far they live; in like manner so far as a blood-vessel has around it fibres in which is spirit. It is similar with truth and good, truth without good being like a fibre without spirit and a vein or an artery without blood, the quality of which every one can comprehend, namely, that they would be without life, thus without any use in the living animal. It is similar in respect to faith without charity. Because good has its quality, as already said, from truths, it has its form also from them; for where there is form there is quality, and where there is no form there neither is quality. The case is also like to that of spirit and blood in the living animal, the spirit receiving its determinations and thus its form through fibres; in like manner the blood through its vessels. From this it is plain that truth without good has no life, and that good without truth has no quality, consequently that faith without charity is not living faith. By faith is here meant the faith of truth, and by charity the life of good. From this it may be evi- 3
dent how it is to be understood that searching is to be made from good for the truths and knowledges that have been taken away — namely, that when a man is in good, that is, in affection for doing good, then he comes into the remembrance of all the truths which have entered into good, but that when he turns away from good, then the truths disappear, for it is falsity of evil which takes them away as by theft. But the truths which have disappeared come again into remembrance when man returns into affection for good or for truth by his life. That it is so every one who reflects may know by experience in himself and with others. Thus it is plain what is meant by searching from good for the truths and knowledges that have been taken away from the memory or the mind of man.

9155. *Whether he have not put his hand unto his com-*

panion's goods. That this signifies whether they have entered into it, is evident from the signification of whether he have not put his hand, as whether he have caused the good to be of his own right and power; and from the signification of unto his companion's goods, as the truth and knowledge which have been taken away; for the silver and vessels delivered to be kept that were taken away by theft, are what are called the companion's goods. That the silver and vessels are truths and knowledges may be seen above (n. 9149). Thus it is plain that by, whether the master of the house have not put his hand unto his companion's goods, is signified whether good have caused to be of its own right and power the truths and knowledges which were taken away; thus whether these had previously entered into good—according to what was shown just above (n. 9154). That hand stands for power, has been already shown (n. 878, 3387, 4931–4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153); also that in the hand is what is with any one and in any one (n. 9133).

9156. *Upon every matter of trespass.* That this signifies whatsoever injury and whatsoever loss, is evident from the signification of trespass, as everything that is contrary to the truth of faith, thus that injures or extinguishes it, consequently all injury and loss thereof whatsoever. In the Word evils are now called sins, now iniquities, and again trespasses or transgressions; but what is meant specifically by these several terms is not plain except from the internal sense. Those evils are called transgressions, which are done contrary to the truths of faith; those are called iniquities, which are done contrary to the goods of faith; and those are called sins, which are done contrary to the goods of charity and of love. The first two proceed from a perverted understanding, but the last from a depraved will—as in David: *Wash me from mine iniquity, and cleanse me from my sin. For I acknowledge my trans-*

*gressions: and my sin is ever before me** (Ps. li. 2, 3). Iniquity stands for evil contrary to the goods of faith, sin for evil against the goods of charity and love, and transgression for evil against the truths of faith. Because the latter is evil proceeding from a perverted understanding, and thus is known from the truths of faith, it is said, I acknowledge my transgressions. Again: *Remember, O* 2 *Jehovah, Thy tender mercies, and Thy loving kindnesses. . . . Remember not the sins of my youth, nor my transgressions* (Ps. xxv. 6, 7) — where sins stand for evils from a depraved will, and transgressions for evils from a perverted understanding. In Isaiah: *Behold, for your iniquities were ye sold, and for your transgressions was your mother put away* (l. 1) — where iniquities stand for evils contrary to goods, and transgressions for evils contrary to the truths of faith of the church; the mother is the church, which is said to be put away when it departs from faith. And in Micah: *For the transgression of Jacob is all this, and for the sin of the house of Israel. What is the transgression of Jacob? is it not Samaria? . . . She was the beginning of sin to the daughter of Zion; for the transgressions of Israel were found in thee* (i. 5, 13). Here in like manner sin stands for what is contrary to the good of charity and love, and transgression for what is contrary to the truth of faith; for Samaria is the church of perverted faith, and likewise in this passage Israel. Inasmuch as 3 trespasses are evils that are contrary to truths of faith, they are both trangressions and revolts, which indeed in the original tongue are signified by the same expression, as is manifest in David: *Thrust them out for the multitude of their transgressions, who rebel against Thee* (Ps. v. 10). The expression to rebel is used when there is both revolt and transgression. And in Isaiah: *Are ye not children of transgression, a seed of falsehood, ye that inflame yourselves with gods under every green tree; that slay the children in*

*The Latin has *te* — perhaps a slip of the pen.

the rivers? (lvii. 4, 5.) That transgression is evil against truths of faith, is clearly manifest from these passages, for the children of transgression are falsities which destroy truths of faith, and so they are also called a seed of falsehood, falsehood being falsity (n. 8908), and thus it is said of them that they inflame themselves with gods under every green tree, by which in the internal sense is meant worship from falsities, for gods are falsities (n. 4402, 4544, 7873, 8867), and a green tree is what is perceptive of falsity from a perverted understanding (n. 2722, 4552); and so it is also said, ye that slay the children in the rivers, by which is meant the extinction of truths of faith by falsities; for to slay is to extinguish, children or sons are truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373), and rivers are falsities (n. 6693).

9157. *Upon ox, upon ass, upon cattle.* That this signifies of good and of truth exterior and interior, that is, their injury or loss, is evident from the signfication of ox and ass, as exterior good and truth; and from the signification of cattle, as interior truth and good (see above, n. 9135).

9158. *Upon raiment.* That this signifies of sensual truth, is evident from the signification of raiment, as truth (see n. 4545, 4763, 5319, 5954, 6914, 6918). In general raiment is exterior or lower truth, which covers interior or higher truths (n. 297, 2576, 5248, 6918), and so here sensual truth, for this is the outermost or lowest (n. 5081, 5125, 5767, 6564, 6614). That garments are truths has its origin from representatives in the other life, since spirits and angels all appear clothed in garments according to their truths of faith (n. 165, 5248, 5954).

9159. *Upon every lost thing, whereof one shall say that this is it.* That this signifies everything in doubt, is evident from the signification of lost thing, as everything to which has come injury or loss; and from the signification of, whereof he saith, this is it, as what is in doubt, for

the expression, this is it, implies question whether it is so or not, and that therefore it comes under investigation and judgment.

9160. *The word of both of them shall come to God; he whom God shall condemn.* That this signifies searching and judgment by truth, is evident from the signification of the word coming to God, as searching by truth — of which below; and from the signification of condemning, as judgment and sentence of punishment on him who has trespassed. That by the word's coming to God is signified searching by truth, is because coming to God means to judges, who from truth were to search concerning the matter. Therefore also [in the original] the expression, whom God shall condemn, is in the plural number. God in the original tongue is also called *El*, in the singular number, but more frequently *Elohim*, in the plural number; for the reason that Divine truth proceeding from the Lord is shown in heaven in manifold diversity among the angels; for as many as are the angels, so many are the recipients of truth Divine, every one in his own manner or measure (n. 3241, 3744–3746, 3986, 4149, 5598, 7236, 7833, 7836). Hence it is that angels are called gods (n. 4295, 4402, 7268, 7873, 8301), and also judges, because the judges were to judge not from themselves, but from the Lord. They judged also from the law of Moses, thus from the Word which is from the Lord. Even at this day judgment is administered from the Lord, when from conscience in accordance with truths. The Lord is called 2
in the Word God from the Divine truth which proceeds from Him, and He is called Jehovah from the Divine good (n. 4402, 6303, 6905, 7268, 8988). Hence in the Word where good is the subject, He is called Jehovah, and God where truth is the subject (n. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988), and thus the name God means truth (n. 4287, 7010, 7268). From these things it is now plain what is signified by the words, If the thief be not

caught, then the master of the house shall be brought unto God (verse 7), and by, The word of both of them shall come to God, and he whom God shall condemn, shall repay; also what is signified by God in the following passages: *He [Aaron] shall speak for thee unto the people: and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for God* (Exod. iv. 16). That Moses is the Divine truth or the Law, and that for a mouth means doctrine therefrom, which was represented by Aaron, may be seen above (n. 7010). Again: *Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet* (Exod. vii. 1: n. 7268). And in the first book of Samuel: *Beforetime in Israel, when a man went to inquire of God, thus he said, Come and let us go to the Seer: for he that is now called a prophet was beforetime called the Seer* (ix. 9) — where the Seer and a prophet stand for truth Divine, and the doctrine of truth and good therefrom (n. 2534, 7269).

9161. *Shall repay twofold unto his companion.* That this signifies making amends in full, is evident from the signification of repaying, as making amends (n. 9097); and from the signification of twofold, as in full (n. 9103).

9162. *When a man shall have delivered unto his companion an ass, or an ox, or cattle, or any beast, to keep.* That this signifies truth and good exterior and interior, and everything of affection for them in the memory, is evident from the signification of an ass, an ox, and cattle, as truth exterior and interior (see above, n. 9135); from the signification of a beast, as affection for good and truth (n. 45, 46, 142, 143, 246, 714–716, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090); and from the signification of being delivered to be kept, as to be stored up and held in the memory — of which see above (n. 9149). That a man and his companion are not one and another, but two in one, may also be seen above (n. 9149).

9163. *And it die, or be hurt.* That this signifies loss or injury, is evident from the signification of dying, as extinction and loss; and from the signification of being hurt, or broken, as injury. Breaking and being broken or hurt signify in the Word dispersion and also injury. This has its origin from the spiritual world, where each and all things are conjoined according to the reception of truth Divine from the Lord, thus according to the reception of order, which is imposed on each and all things by truth Divine which proceeds from the Lord (see n. 8700, 8988). Therefore truths in a man have connection one with another according to their reception in good. Truths which are so connected make a one. Wherefore when they are broken in common, the truths together with good are dispersed; and when they are broken in particular, the truths which are there are dispersed. For while they are in connection, one subsists from another; but when they are broken, one recedes from another. This is why in the Word by being hurt or broken is signified dispersion, as also by being divided (n. 9093), and likewise injury. Dispersion is signified when the whole is broken, and injury when a part is broken, as is plain from the following passages in the Word — in Isaiah: *Many among them shall stumble, and fall, and be broken* (viii. 15; also xxviii. 13). Here stumbling stands for being tempted into evil, and thus lapsing from truths into falsities; falling and being broken stand for being dispersed, here in common. In Ezekiel: *Behold, I am against Pharaoh king of Egypt, I will break his arms, the strong, and that which is broken* (xxx. 22) — where Pharaoh king of Egypt stands for knowledges that pervert and destroy truths and goods of faith (n. 6651, 6679, 6683, 6692); to break his arms means to disperse their strength, and thus to disperse them (n. 4932); the strong and that which is broken mean those things which not having suffered injury resist, and those which having suffered injury 2

3 do not resist. In Luke: *It is written, The stone which the builders rejected, the same was made the head of the corner. Every one that shall fall on that stone shall be broken, and on whomsoever it shall fall, it shall grind him to powder* (xx. 17, 18). Here the stone stands for the Lord as to Divine truth (n. 6426), and to be broken, because said of the truths which are from Him, means to be dispersed, and thus to be destroyed, and together with the truths those things which are of the spiritual life—as comes to pass with those who deny the Lord and reject the truths which are from Him, who are those that reject the stone. In Jeremiah: *Bring upon them the day of evil, and break them with a double breaking* (xvii. 18)—where to break with a double breaking means to destroy altogether. In Isaiah: *I quieted myself until morning; as a lion, so He breaketh all my bones: from day even to night wilt thou make an end of me* (xxxviii. 13). In Jeremiah: *My flesh and my skin hath He made old, and hath broken my bones* (Lam. iii. 4). And in Moses: *Thou shalt not carry forth aught of the flesh abroad out of the house;*
4 *neither shall ye break a bone thereof* (Exod. xii. 46). To break the bones means to destroy the truths from the Divine which are the last in order, and on which interior truths and goods rest, and by which they are supported; for if these are destroyed, the interior which are built upon them fall also. Truths that are last in order are the truths of the literal sense of the Word, within which are the truths of the internal sense and upon which these latter rest as columns upon their bases. That bones mean truths may be seen above (n. 3812, 6592, 8005). From these things it is plain what was represented and signified by what is written concerning the Lord, in John: *When they came to Jesus, and saw that He was dead, they brake not His legs. . . . For this came to pass, that the Scripture might be fulfilled, A bone of Him shall not be broken* (xix. 33, 36). The reason was that He was Divine truth

itself both in the first and in the last of its order. In Isaiah: *Jehovah shall bind up the hurt of His people, and shall heal the stroke of their wound* (xxx. 26). In Jeremiah: *From the prophet even unto the priest every one dealeth falsely. They heal the hurt of My people lightly* (vi. 13, 14). Again: *For the hurt of My people am I hurt: I am in black* (viii. 21). In David: *Thou hast made* 5 *the earth to tremble. Thou hast broken it: heal the breaches thereof* (Ps. lx. 2). In Zechariah: *I will raise up a shepherd in the land which shall not . . . heal that that is broken; neither shall he feed that which standeth* (xi. 16). And in Nahum: *There is no healing of thy hurt, thy wound is grievous* (iii. 19). In these passages a breaking or hurt signifies injury done to the truths and goods of faith, and thus to the church; healing is amending and restoring. The like was signified by the statute that *a man that is brokenfooted or brokenhanded . . . shall not come nigh to offer the bread of God* (Lev. xxi. 17, 19), and by this, that what was broken should not be offered upon the altar unto Jehovah (Lev. xxii. 22), for what was broken signified what was destroyed. Injury is signified also by a breach, as in Isaiah: *Ye have seen the breaches of the house of David, that they are many* (xxii. 9). And in Amos: *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; I will raise up his ruins, and I will build them as in the days of eternity* (ix. 11) — where the house of David and the tabernacle of David stand for the church of the Lord, for David in the prophetic Word is the Lord (n. 1888).

9164. *Or be led away captive.* That this signifies removal, is evident from the signification of being led away captive, when it is predicated of good and truth with man, as removal. The way of it is this. When man is in truth from good, then that truth in which he has greatest faith is in the middle, and around this succeed truths in which he has less faith, and at length those as to which he has doubt.

In the borders round about are falsities, which, however, are not in series with the truths, neither stand erect toward heaven as do the truths of good, but are bent downward and look toward hell so far as they proceed from evil. But when falsity usurps the place of truth, then the order is inverted, and truths pass off to the sides and constitute the circumference, while falsities of evil occupy the middle. From this it is plain what is here meant by removal (see n. 3436, 6084, 6103). That such removal is signified by being led away captive, is because falsities, when they take truths captive, lead them away in this manner. Such indeed is the signification of being taken captive, or led away captive, in Jeremiah: *The wind shall feed upon all thy shepherds, and thy lovers shall be led away into captivity* (xxii. 22). Again: *Woe unto thee, O Moab! the people of Chemosh is undone: for thy sons are led away into captivity, and thy daughters into captivity. Yet will I bring back the captivity of Moab in the end of days* (xlviii. 46, 47) — the sons who were led away into captivity being truths, and the daughters, goods. And in Luke: *They shall fall by the edge of the sword, and shall be led away captive among all the nations: and at length Jerusalem shall be trodden down by the nations* (xxi. 24) — speaking of the consummation of the age, which is the last time of the church. To fall by the edge of the sword is to perish by falsities, for the sword is falsity fighting against truth (n. 2799, 4499, 6353, 7102, 8294); the nations, among whom they were to be led away captive and by whom the church would be trodden down, are evils from which are derived falsities (n. 1259, 1260, 1849, 1868, 6306); that Jerusalem, which then should be trodden down, is the church, has been shown above (n. 2117, 3654).

9165. *No one seeing it.* That this signifies of which the mind is not conscious, is evident from the signification of seeing, as understanding, and also having faith (n. 2325, 2807, 3863, 3869, 4403–4421, 5114, 5400); and since the

understanding is the sight of the mind, therefore seeing implies that the mind is conscious; here is meant that the mind is not conscious, because it is said, No one seeing it.

9166. *The oath of Jehovah shall be between them both.* That this signifies searching by truths from the Word as to each and all of these things, is evident from the signification of an oath, as confirmation by truths (see n. 2842, 3037, 3375) — thus an oath of Jehovah means by truths from the Word, for in the Word are the truths of Jehovah, or truths Divine; and from the signification of them both, as in all things and each, for between both does not signify in the internal sense between two persons, but in all things and each, since "two" means conjunction into one (n. 1686, 3519, 5194, 8423), and thus whatsoever is in the one, or all things and each therein. That by two such things are perceived in heaven, is because when angels are conversing about two truths between which there is discrepancy, then below are presented to view two spirits in debate, who are the subjects of several societies. Each and all of the things belonging to one truth appear with one spirit, and each and all of the things belonging to the other truth appear with the other spirit. Thus it is perceived how those truths may be conjoined. That this is the case has 2
been given me to know from experience. And hence it is that by two is also signified what is full (n. 9103). The reason why it was allowable for the Israelitish and Jewish nation to swear by Jehovah, was, that they were not internal but external men; and while they were in Divine worship, they were in the external apart from the internal. That such was their nature may be seen above (n. 4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806). The confirmation of truth, when it descends into the external man separated from the internal, is effected by an oath. It is otherwise when it descends into the external through the internal; for in the internal man truth appears in its own light, but in the external

apart from the internal man truth appears in darkness. Hence the celestial angels who are in the inmost or third heaven, because they are in the highest light, do not even confirm truths by reasons, still less do they debate or reason about them, but they only say yea, or nay. This is because they perceive and see truths from the Lord. Therefore the Lord said concerning oaths: *Ye have heard that it was said, Thou shalt not forswear* thyself; but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by the heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; nay, nay: whatsoever is more than*
3 *these is of evil* (Matt. v. 33–37). These words involve that truths Divine are to be confirmed from the Lord, and not from man, which is effected when men are internal and not external, for external men confirm truths by oaths, but internal men by reasons. They who are still more internal men do not confirm them, but only say that it is so or that it is not so. External men are they who are called natural men, internal men are they who are called spiritual men; and still more internal men are they who are called celestial men. That these celestial men perceive from the Lord whether a thing is true or not, may be seen above (n. 2708, 2715, 2718, 3246, 4448, 7877). From these things it is plain what is involved in the Lord's saying, Swear not at all, and, Let your speech be, Yea, yea; nay, nay. But it is to be explained why He also said that they should not swear by heaven, nor by the earth, nor by Jerusalem, nor by the head, and that any speech more than
4 yea, yea, and nay, nay, is of evil. To swear by heaven means by the Divine truth, and thus by the Lord in heaven;

* Here and in *Apocalypsis Explicata juraberis*, but in *Arcana Cœlestia*, 2842, *pejeraberis*.

for heaven is not heaven from the angels regarded in themselves, but from the Divine truth proceeding from the Lord, and thus from the Lord in them; for it is the Divine in them that causes them to be and to be called angels of heaven. Thus it is that they who are in heaven are said to be in the Lord, also that the Lord is the all in each and all the things of heaven, and likewise that the angels are truths Divine, because they are recipients of truth Divine from the Lord. That heaven is and is called heaven from the Divine of the Lord therein, may be seen above (n. 552, 3038, 3700), also that angels are truths Divine (n. 4295, 4402, 7268, 7873, 8301), and that somewhat of the Lord is meant in the Word by an angel (n. 1925, 2821, 3039, 4085, 4295, 6280). Because heaven is the Lord as to Divine truth, therefore it is said, Thou shalt not swear by heaven, for it is the throne of God, the throne of God being the Divine truth which proceeds from the Lord (see n. 5313, 6397, 9039). But to swear by the earth means 5
by the church, and thus by the Divine truth therein; for as heaven is the Lord from Divine truth which proceeds from Him, so also is the church, since the church is the Lord's heaven, or His kingdom, on earth, earth in the Word being the church (n. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732). And because the earth is the church, wherein is the Divine of the Lord under heaven, therefore it is said, Thou shalt not swear by the earth, for it is the footstool of the feet of God, footstool of the feet being truth Divine under heaven. Such is the Word in the literal sense, for upon this sense rests and as it were stands truth Divine in heaven, which is the Word in the internal sense. This truth is signified by footstool in David (Ps. xcix. 5; cxxxii. 7), in Isaiah (lx. 13), and in the Lamentations of Jeremiah (ii. 1). To swear by 6
Jerusalem means by the doctrine of truth from the Word, for Jerusalem in a broad sense is the church (n. 2117, 3654). But when mention is made of the earth, which is

the church, and then of Jerusalem, by Jerusalem is signified the doctrine of the church, consequently the doctrine of truth Divine from the Word. And so it is called the city of the great God, for by a city in the Word in its internal sense is signified the doctrine of truth (n. 402, 2450, 2943,
7 3216, 4478, 4492, 4493). To swear by one's own head means by the truth which the man himself believes to be truth and which he makes his truth of faith, for this with man constitutes the head, and is also signified by the head —as in Isaiah (xv. 2; xxix. 10: Ezek. vii. 18; xiii. 18; xvi. 12; xxix. 18: Matt. vi. 17: and elsewhere). Wherefore it is also said, For thou canst not make one hair white or black, since hair is the truth of the external or natural man (n. 3301), such as those have who are in the faith of truth, not from perceiving it to be truth, but because the doctrine of the church so teaches. And because they do not know it from any other source, it is said that they shall not swear by it, because they cannot make one hair white or black. To make a hair white means to declare from one's self truth to be truth, and to make a hair black means to declare from one's self falsity to be falsity; for white is predicated of truth (n. 3301, 3993, 4007, 5319),
8 and thus black of falsity. From these things it is now plain what is meant by not swearing at all, neither by heaven, nor by the earth, nor by Jerusalem, nor by one's own head — namely, that truth Divine is not to be confirmed by man, but by the Lord with man. On this account it is lastly said, Let your speech be, Yea, yea; nay, nay: for whatsoever is more than these is of evil. For they who from the Lord perceive and see truth, do not otherwise confirm it, as is the case with the angels of the inmost or third heaven, who are called celestial angels, spoken of above. The reason why speech beyond this is of evil, is, that what is beyond is not from the Lord, but from man's selfhood, and thus from evil, for man's selfhood is nothing but evil (n. 210, 215, 874–876, 987, 1023,

1044, 1047, 3812, 4328, 5660, 8941, 8944). From these things it is again manifest how the Lord spoke, namely, so that in each and all of the things which He spoke there is an internal sense, inasmuch as He spoke from the Divine, and thus for angels at the same time as for men, and the angels perceive the Word according to its internal sense.

9167. *Whether he hath not put his hand unto his companion's goods; and the owner thereof shall accept.* That this signifies conjunction under good, is evident from the signification of, Whether he hath not put his hand unto his companion's goods, when it is said of truth and good exterior and interior, as whether these have entered into good (see above, n. 9155), and thus whether they are conjoined under good — what conjunction under good is, may be seen above (n. 9154); and from the signification of owner or lord, as good (n. 9154). Therefore whether the owner thereof shall accept, means whether good shall have made them its own by conjunction. That owner or lord means good is because good with a spiritual man is in the first place and truth is in the second place; and that which is in the first place is lord. Moreover according to 2
the quality of good with a man all truths are set in order with him, as is a house by its owner. Thus it is that by Lord in the Word is meant the Lord as to Divine good, and by God, King, and Master, the Lord as to Divine truth — as in Moses: *Jehovah your God, He is God of gods, and Lord of lords* (Deut. x. 17); and in the Apocalypse: *The Lamb shall overcome them, for He is Lord of lords, and King of kings* (xvii. 14); again: *He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords* (xix. 16). That the Lord is called God as to Divine truth, may be seen above (n. 2586, 2769, 2807, 2822, 4402, 7268, 8988), and that He is also called King as to Divine truth (n. 2015, 3009, 3670, 4581, 4966, 5068, 6148). Thus it is plain that the Lord is called Lord as to Divine good, for where truth is spoken of in the

Word, good is also spoken of (n. 683, 793, 801, 2516, 2618, 2712, 2803, 3004, 4138, 5138, 5502, 6343, 8339). In John: *Ye call Me, Master, and Lord: and ye say well; for so I am. I, the Lord and the Master, have washed your feet* (xiii. 13, 14). Here also the Lord is called Lord from Divine good and Master from Divine truth. And in Malachi: *The Lord, whom ye seek, shall suddenly come to His temple; and the Angel of the covenant, whom ye desire* (iii. 1) — speaking of the coming of the Lord,
3 and here He is called Lord from Divine good, and Angel from Divine truth (n. 1925, 2821, 3039, 4085, 4295, 6280). Thus it is that in the Old Testament He is called so frequently Lord Jehovih, and this when supplication is made, by which is meant, O Good Jehovah (n. 1793, 2921); and that in the New Testament He is called Lord instead of Jehovah (n. 2921). Hence it may be known what is meant by these words in Matthew: *No man can serve two masters: for either he will hate the one, and love the other* (vi. 24). The two masters are good and evil, for a man must be either in good or in evil, as he cannot be in both together. He may be in many truths, provided they are arranged in order under one good; for good makes heaven with man, but evil makes hell, and a man must be either in heaven or in hell, and cannot be in both, nor between the two. So now it is plain what is meant in the Word by Lord.

9168. *And he shall not repay.* That this signifies that there is no injury, is evident from the signification of repaying, as making amends, and also restitution (n. 9087, 9097). Thus not to repay means no restitution and no amends, because there is no injury.

9169. *And if by stealing with theft it shall have been taken from him.* That this signifies if there be loss, is evident from the signification of theft, as the taking away of good and truth (see n. 9125), and thus loss.

9170. *He shall repay unto the owner thereof.* That this

signifies restitution for it, is evident from the signification of repaying, as restitution (see n. 9087) ; and from the signification of owner, as good (n. 9167). Thus by repaying the owner thereof is signified the restitution of truth unto good in the place of that which was taken away.

9171. *If by tearing it shall have been torn.* That this signifies if there be injury without any guilt, or fault, is evident from the signification of torn, as injury done by falsities from evil without one's own fault (see n. 4171, 5828).

9172. *He shall bring witness for it.* That this signifies that this is confirmed, is evident from the signification of witness, as confirmation (see n. 4197).

9173. *He shall not repay that which was torn.* That this signifies no punishment, that is, for injury without fault, is evident from the signification of torn, as injuring without fault — as just above (n. 9171) ; and from the signification of repaying, as punishment (n. 9102), in this case no punishment, because it is said he shall not repay.

9174. *And when a man shall have borrowed of his companion.* That this signifies truth [and good] from another stock, is evident from the signification of borrowing, as receiving truth from another source than one's self, and thus truth from another stock. Borrowing has this signification, because in the spiritual world there are no other goods which are sought from others and are given, than those which are of intelligence and wisdom. There are indeed many other things offered to view, even things innumerable, but they are appearances arising from those things which are of intelligence and wisdom. Thus it is plain that to borrow is to be instructed by another, and thus to receive truths or knowledges of truth and good from another source than one's self. But as to how this is, shall be further explained. A man is said to receive truths from himself when he draws them as conclusions from the truths which are with him. In this case he conjoins them

to those formerly possessed. But when he does this, he admits no other truths than such as are in agreement under the same good; for it is good that arranges truths in series and connects them together. Good is as the soul in man, and truths are as the things with which the soul clothes itself and by which it acts. That each and all of the things in man live from his soul, is well known. So also do truths of faith live from good of love to the Lord and love toward the neighbor. If such good is not the soul of a man, but the good of self-love or love of the world, then the man is not a man, but a wild beast, and indeed in the other life in the light of heaven he appears as a wild beast, though in his own light, which under the light of heaven becomes thick darkness, he appears as a man. It is however to be understood that the Lord arranges truths into order ac-
2 cording to the good of a man's life. A man is said to receive truths from some other source, when he is instructed by another; and if these truths are not concordant under the good in which he is, they are indeed stored up in his memory among knowledges, but they do not become his, that is, of his faith, because they are of another stock. These are the truths which are treated of in this
3 verse and the following. In the Word where mention is made of borrowing and lending, being instructed and instructing from the affection of charity are signified — as in Matthew: *Give to every one that asketh thee, and from him that would borrow of thee turn not thou away* (chap. v. 42). That here by asking is not meant asking, is plain, for it is said, Give to every one that asketh; and so neither by borrowing is meant borrowing; for if one were to give to every one that asketh and also to every one that would borrow, he would be deprived of all his goods. But because the Lord spoke from the Divine, by asking and desiring to borrow, and by giving and receiving a loan, is meant the sharing of heavenly goods, which are knowledges of good and truth; for in regard to such sharing the

case is this — the more an angel gives to another from the affection of charity, the more flows in with him out of heaven from the common stock, that is, from the Lord (n. 6478). Thus by giving to him that asketh, an angel is not deprived of, but enriched with goods. The case is the same with a man when he does good to another from the affection of charity. But it is charity to give to the good, and it is not charity to give to the evil what they ask and desire (n. 8120) — according to these words in David: *The wicked borroweth, and payeth not again: but the just sheweth mercy and giveth* (Ps. xxxvii. 21). And in Luke: *If ye lend to them of whom ye hope to receive, what thank have ye? . . . Rather love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the sons of the Most High* (vi. 34, 35). Here also by lending is meant doing 4
good from the affection of charity, and thus sharing the goods of heaven, and also the goods of the world, but the latter for the sake of the former as an end. Affection of charity consists in sharing goods without having recompense as an end; but it is not affection of charity to impart goods for the sake of recompense as an end (n. 2373, 2400, 3816, 3956, 4943, 6388–6390, 6392, 6393, 6478, 8002). Loving one's enemies and doing good to the evil is the affection of charity; but enemies are loved and good is done to them when they are instructed, and also when by suitable means they are corrected (n. 8121). The ex- 5
ercise of charity is signified also by lending, in Moses: *If thou shalt hearken diligently unto the voice of Jehovah, and shalt observe to do His commandments. . . . Thou shalt lend unto many nations, and thou shalt not borrow* (Deut. xxviii. 1, 12) — where lending unto many nations means abounding in the goods of intelligence and of wisdom and sharing with others out of that abundance, but not being in need from others, because all things are given him by the Lord. So in David: *Good is the man who*

sheweth mercy and lendeth: he shall maintain his cause in judgment. For he shall never be moved (Ps. cxii. 5, 6); by shewing mercy and lending is described the state of those who are in genuine charity. So likewise in the thirty-seventh Psalm (ver. 21), and in other passages also.

9175. *And it be hurt, or die.* That this signifies injury to it or extinction, is evident from the signification of being hurt or broken, as injury (see n. 9163); and from the signification of dying, as extinction.

9176. *The owner thereof not being with it.* That this signifies if the good of that truth be not with it in community, is evident from the signification of the owner, as good (see n. 9167); and from the signification of not being with it, as not being together in community [*in communi*]. How it is in regard to this, may be evident from what was shown above (n. 9154) concerning truths in good, namely, that all truths are arranged in community under their good. But the subject is here truths borrowed, that is, received from others (n. 9174), and these truths either have their good with them, or have it not. Those that have with them their good are those which when heard affect the hearer; but those that have not are such as do not affect the hearer. Truths that have with them their good are meant by things borrowed which are hurt or die, and their owner is with them. But truths that have not with them their good are meant by things borrowed which are hurt or
2 die, and their owner is not with them. These latter truths can indeed be described, but not to the apprehension, unless of those who are in the light of heaven from the Lord. All others, who see only by the light of this world, that is, by natural light, inasmuch as they are in thick darkness as to heavenly things, will not be able to comprehend them. If they should seem to themselves to comprehend, it would nevertheless be from fallacies and things material, which obscure and involve in darkness, rather than illumine. It is enough to know that the subject is that of truths of faith

conjoined to their own good, and those not conjoined. Truths not conjoined are those which are learned from others and do not enter further than into the memory, and there remain as knowledges, but are not perceived among truths, which are arranged in a community under good. From this it may in some degree be known in what angelic wisdom consists; for angels not only comprehend how it is in regard to these things, but also at the same time innumerable things concerning them, and thus they comprehend things of which man does not know even that they are, and still less what they are; for angels are in the light of heaven, and the light of heaven has within itself infinite things, the light of heaven being Divine truth proceeding from the Lord.

9177. *In repaying he shall repay.* That this signifies restitution, is evident from the signification of repaying, as restitution (see n. 9087).

9178. *If the owner thereof be with it, he shall not repay.* That this signifies that if the good of truth be together with it, there shall be no restitution, is evident from the signification of, if the owner be with it, as if the good of truth be together with it — of which above (n. 9176); and from the signification of repaying, as restitution — as just above (see n. 9177); so not to repay means no restitution.

9179. *If it be a hireling with it.* That this signifies if for the good of gain, is evident from the signification of a hireling, as one who does good for the good of gain or for the sake of reward (see n. 8002), and thus in an abstract sense it signifies the good of gain, that is, reward.

9180. *It shall come in his hire.* That this signifies submission and service, is evident from the signification of coming in his hire, as submitting itself and serving. This is the way of it — they who in learning and imbibing truths from the Word, or from the doctrine of the church, or indeed from any other sources whatever, even from themselves by drawing conclusions, do it for the sake of gain,

that is, that they may gain honors or wealth, or indeed that they may merit heaven; these are they who in the internal sense are meant by hirelings who shall come into their hire, that is, who shall submit themselves and serve. For with the man of the church gains ought to be in the last place, and not in the first. When gains are in the last place, then they are servants; but if they are in the first place, they are masters. He who regards gain in the first place is an inverted man, and moreover is represented as inverted in the other life, with his head in hell; but he who regards charity and faith in the first place, and thus the Lord and the neighbor, is an upright man and moreover stands erect in the other life, with his head in heaven. From this it is plain what is meant by good which is done for the sake of gain, and that it must submit and serve, which is signified by the expression, if it be a hireling with it, it shall come in his hire.

9181. Verses 15, 16. *And when a man shall have enticed a virgin that is not betrothed, and lain with her, he shall endow her with a dowry to be his wife. If in refusing her father shall refuse to give her unto him, he shall pay silver according to the dowry of virgins.* "And when a man shall have enticed a virgin that is not betrothed" signifies good not conjoined to truth; "and lain with her" signifies illegitimate conjunction; "he shall endow her with a dowry to be his wife" signifies a token of consent to a legitimate conjunction. "If in refusing her father shall refuse to give her unto him" signifies if interior good does not admit conjunction; "he shall pay silver according to the dowry of virgins" signifies other truth consenting in its place.

9182. *And when a man shall have enticed a virgin that is not betrothed.* That this signifies good not conjoined to truth, is evident from the signification of enticing, when said of a man and a virgin, as alluring to conjunction; from the signification of a man, as truth (see n. 3134, 7716,

9007); from the signification of a virgin, as the church with respect to good (n. 3081, 4638), and thus good which is the church; and from the signification of being betrothed, as conjunction. It must here be stated briefly whence the law concerning illegitimate conjunction, now treated of, derives its cause and origin. All the laws delivered to the sons of Israel have their cause in heaven, and take their origin from the laws of order there. The laws of order in heaven are all from the Divine truth and good which proceed from the Lord, and so they are the laws of the good of love and of the truth of faith. The conjunction of good and truth in heaven is called the heavenly marriage, and this is represented in marriages on earth, and is signified also by marriages in the Word. From this it is plain what illegitimate conjunctions involve, and also what are involved in harlotries and adulteries. In these two verses illegitimate conjunction is treated of, which afterward is either made legitimate or dissolved. Illegitimate conjunction which afterward is made legitimate is the subject in this verse, and illegitimate conjunction which afterward is dissolved is the subject in the following verse. Il- 2
legitimate conjunction is such as comes about, not from marriage affection, but from some other affection, as from affection for beauty, from affection for gain, or from affection for dignity of person; and also which comes about from lust. These conjunctions are illegitimate in the beginning, for the reason that it is external things which conjoin, and not at the same time internal. Nevertheless legitimate conjunction may afterward be effected from them as means—as comes about when the minds are conjoined; and on the other hand no conjunction may afterward be effected from them, as is the case when the minds are disjoined. That it is so, is generally known in the world. Legitimate conjunction, which is that of minds, is effected 3
when both are in like good and truth; for good and truth constitute man's life, moral and civil good and truth the

life of the external man, and spiritual good and truth the life of the internal man. It is to be known that the life of man is from no other source than from good and truth, for all that is called good which a man loves, and all that is called truth which a man believes; or, what is the same thing, all that is called good which a man wills, and all that is called truth which he understands. Thus it is plain that legitimate conjunction is effected when the man of the consorts is in truth and the woman is in the corresponding good, for then in the pair is represented the heavenly marriage, which is that of good and truth. So it is that marriage love descends from this marriage (see
4 n. 2727–2759, 2803, 3132, 4434, 4835). From these as premises it may be known how it is with regard to the conjunctions which are treated of in this and the following verse. Betrothals before marriage were received by usage from ancient times, and they represented the first conjunction, which is of the internal man apart from the external. The marriages themselves following after represented the second conjunction, which is that of the internal man with the external; for during man's regeneration by means of the goods and truths of faith, the internal man is first regenerated and afterward the external, because the latter is regenerated by the former (n. 3286, 3321, 3493, 3882,
5 8746). From this it is plain what is signified in the Word by betrothing and by being betrothed, and also what by bridegroom and bride; namely, by betrothing is signified the conjunction of truth and good in the internal man, by bridegroom, where the Lord and the church are treated of, is signified good, and by a bride truth, as in the following passages — in Jeremiah: *I remembered for thee the mercy of thy youth, the love of thine espousals: when thou wentest after Me in the wilderness, in a land that was not sown* (ii. 2) — speaking of the Ancient Church and of its establishment by the Lord; the love of espousals means affection for spiritual life, which is from truths of faith and good of

love; and the state of desire, when as yet they were in ignorance and in want of these, is signified by going after Me in the wilderness, in a land that was not sown. In Hosea: 6
In that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the earth: and I will break the bow and the sword and the battle. . . . And I will betroth thee unto Me in justice, and in judgment, and in lovingkindness, and in mercies (ii. 18, 19). The subject is here the establishment of a new church. To make a covenant with the wild animal of the field, with the fowl of the heavens, and with the creeping thing of the earth, means the conjunction of the Lord by means of the good and truth internal and external with man. That a covenant is conjunction may be seen above (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); the wild animal of the field is life from good (n. 841, 908), the fowl is the life of truth (n. 40, 745, 776, 991, 3219, 5149, 7441), the creeping thing of the earth means the goods and truths of the external and sensual man (n. 746, 909); to break the bow and the sword and the battle means to destroy the doctrine and strength of falsity, the bow being the doctrine of falsity (n. 2686, 2709), the sword falsity fighting against truth (n. 2799, 4499, 6353, 7102), the battle the combat itself, or spiritual combat (n. 1664, 2686, 8273), and to break these being to destroy; to betroth in justice and in 7
judgment means to be conjoined to the Lord in good and truth, to betroth meaning to conjoin to one's self, justice being predicated of good and judgment of truth (n. 2235); to betroth in lovingkindness and in mercies is to be conjoined from love toward those who are in good, and in love toward those who are in truths, the Lord's lovingkindness being predicated as toward those who are in need of and yet in desire for good, and His mercies being predicated as toward those who are in ignorance of and yet in desire for truth. From these things it is plain that betrothing

means the conjunction of good and truth with a man by the Lord. Every one may see that such things are here signified; for it is plain to perception from merely natural light that Jehovah does not make a covenant with the wild animal of the field, with the fowl, and with the creeping thing of the earth, but with those who are in the good and truth of faith, thus with the good and truth with man, and
8 so that such things lie hidden in the prophecy. And in Malachi: *Judah hath dealt treacherously . . . for Judah hath profaned the holiness of Jehovah, in that he hath loved, and hath betrothed to himself the daughter of a strange god* (ii. 11) — where to betroth the daughter of a strange god means to be conjoined to evil of falsity, a
9 strange god being falsity (n. 4402, 4544, 7873). That where the Lord and the church are treated of, the bridegroom means good and the bride truth, may be seen in Isaiah: *Jehovah hath clothed me with the garments of salvation, He hath covered me with the robe of justice, as a bridegroom putteth on his head-dress, and as a bride adorneth herself with her jewels* (lxi. 10). And in John: *I saw the holy city, Jerusalem, coming down from God out of heaven, made ready as a bride adorned for her husband*
10 (Apoc. xxi. 2). Again: the angel said, *Come hither, I will show thee the bride, the wife of the Lamb* (xxi. 9) — where the bride is the church. In Matthew: *Jesus said unto them* [the disciples of John], *Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast* (ix. 15, and Luke v. 34, 35). Here they are called sons of the bride-chamber who are in the truths of the church and receive good, for the good which is from the Lord is the bridegroom; the sons of the bride-chamber not mourning so long as the bridegroom is with them means that they are in a blessed and happy state, and thus with the Lord, when they are in truths conjoined to their good; their fasting

when the bridegroom is taken away from them means that they are in an unhappy state when there is no longer good conjoined to truths; this state is the last state of the church, but the former is its first state. The like is signi- 11
fied in Matthew (xxv. 1–12) by the bridegroom, whom the ten virgins went forth to meet; for the virgins who had oil in their lamps are they who have good in their truths, but those who had no oil in their lamps are they who have no good in their truths (n. 4638), oil being the good of love (n. 886, 3728, 4582). And in John: John said, *I am not* 12
the Christ, but I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice (iii. 28, 29) — the bride standing for the truth of faith of the church, and the bridegroom for the good of love of the church, both from the Lord, thus for the man of the church, with whom good is conjoined to truths. From these things it is also plain what is meant in the internal sense by the joy and the voice of the bridegroom and the bride in other passages (as in Isa. lxii. 5: Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 11: Apoc. xviii. 23), namely, heaven and the happiness derived from the conjunction of good and truth with man and angel.

9183. *And lain with her.* That this signifies illegitimate conjunction, is evident from the signification of lying with a virgin that is not betrothed, as illegitimate conjunction; for by being betrothed is signified the conjunction of the internal man, but by lying with is signified the conjunction of the external — of which see just above (n. 9182).

9184. *He shall endow her with a dowry to be his wife.* That this signifies a token of consent on his part to legitimate conjunction, is evident from the signification of a dowry and endowing, as a token of consent (see n. 4456); and from the signification of, to be his wife, as to legitimate conjunction, for to take any one for a wife is to be conjoined legitimately. Illegitimate conjunction in the spiri-

tual sense is the conjunction of truth with affection from enjoyment of gain or from the enjoyment of honor, in which kind of affection are they who learn the truths of the church for the sake of those enjoyments. But such conjunction does not injure those who are afterward regenerated by the Lord, inasmuch as with them though these affections remain, yet they are subordinated under affection for truth for the sake of the good of use and of life, and thus they are subservient; for they are in the last place, though they first appeared to be in the first place, since during the regeneration of man the order of his life is being inverted. In this manner out of illegitimate conjunc-
2 tion is brought about legitimate conjunction. That this is possible is because the truths which are of faith enter through the hearing, thus through the external man, and the external man relishes only those things which are of the world and of self, such as are the enjoyments from gains and honors. But when the internal man is opened by regeneration, then through it good flows in from the Lord, and adopts and conjoins to itself the truths of faith which have entered through the external man, and in accordance with the conjunction the order is inverted, that is, what had been in the first place is put in the last. Then the Lord draws to Himself all things of the life in the man, so that they may look upward. Then man regards as ends those things which are of the Lord and of heaven, and the Lord Himself as the end for the sake of which are all things; and the former things, the enjoyments of gain and of honors, he regards as means conducive to that end. It is well known that the means have life from no other source than from the end, and that apart from the end they have no life. Thus the enjoyments of gain and of honors when they are made means, then have their life from the life which comes out of heaven, that is, through heaven from the Lord; for the end for the sake of which they exist is the Lord. When man is in such an order of life, then

gains and honors are blessings to him; but if he is in the inverted order, gains and honors are curses to him. That all things are blessings when man is in the order of heaven, the Lord teaches in Matthew: *Seek ye first the kingdom of the heavens and His justice, and all things shall be added unto you* (vi. 33).

9185. *If in refusing her father shall refuse to give her unto him.* That this signifies if interior good does not admit conjunction, is evident from the signification of refusing, as not admitting; from the signification of giving her unto him, that is, to be his wife, as legitimate conjunction — of which just above (n. 9184); and from the signification of father, as good (n. 3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897), and as interior good, because from interior good as a father and from interior truth as a mother are conceived and born exterior truths and goods, which therefore in the Word are called sons and daughters.

9186. *He shall pay silver according to the dowry of virgins.* That this signifies other truth consenting in its place, is evident from the signification of silver, as truth (see n. 1551, 2954, 5658, 6112, 6914, 6917); from the signification of paying, as substitution in the place of the former, for he who pays a dowry and does not take the virgin gives something else in place of her; and from the signification of the dowry of virgins, as a token of consent to conjunction — of which just above (n. 9184), which token is truth consenting to interior good. For the dowry was fifty pieces of silver given to the father of the maiden (Deut. xxii. 29), and thus stands for truths initiating to full conjunction, for silver is truth, as shown just above, and fifty means in full (n. 2252), here other truths in place of the former and consenting to good. How it is in regard to this, is manifest from what has been shown above, to which this may be added: in order that illegitimate conjunction may become legitimate, the good which flows in from the Lord through the internal man must conjoin to

itself the truth which enters through the external, that is, through its hearing. If this truth does not accord with that good, then in its place must be substituted other truth, which does accord, that is, which consents to con-
2 junction. This might be illustrated by examples; but inasmuch as the conjunction of good and truth is enveloped in thick darkness by reason of the removal of the good of love from the truths of faith and the rejection of that good behind the truths and almost behind the back, therefore this subject will not become any clearer by examples. In general no one can apprehend the internal sense of the Word, and thus neither can he apprehend the things of angelic wisdom, unless he knows and understands that each and all of the things in heaven have reference to good and truth, and that nothing exists there except from the one conjoined to the other. Hence it is that they are in darkness who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as do those who say that a man is saved by faith alone, that is, by the mere confidence which is of faith. These because they ascribe all things to faith and nothing to charity, can in no wise apprehend anything concerning the heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth, and consequently concerning truth itself; for this is then involved in the same darkness. Hence arise so many and
3 so great conjectural fancies and heresies. They who are enlightened concerning truths are those few who are in the doctrine and at the same time in the life of truth. Let those who are in faith alone know that all the ideas of thought of the angels who are in the second heaven, and are called spiritual, are from truths which have become goods by life, and that all the ideas of thought of the angels who are in the third heaven, and are called celestial, are from good, and that therefore these latter are in wis-

dom itself, concerning which, by the Divine mercy of the Lord, wonderful things shall be told elsewhere.

9187. Verses 17–19. *Thou shalt not cause a sorceress to live. Every one that lieth with a beast in dying shall die. He that sacrificeth unto gods, save unto Jehovah alone, shall be devoted unto destruction.* "A sorceress" signifies those in whom something of the church is conjoined to the falsities of the evil of self-love; "thou shalt not cause to live" signifies the deprivation of spiritual life. "Every one that lieth with a beast" signifies conjunction with the evils of the lusts of self-love; "in dying shall die" signifies damnation. "He that sacrificeth unto gods" signifies the worship of falsities from evil; "shall be devoted unto destruction" signifies casting out; "save unto Jehovah alone" signifies that the Lord, Who is the one and only God, is to be worshipped.

9188. *A sorceress.* That this signifies those in whom something of the church is conjoined to the falsities of the evil of self-love, is evident from the signification of sorcery, as the falsities of the evil of self-love conjoined with such things as are of the church. There are two things which make heaven and thus spiritual life with man, truth of faith in the Lord and good of love to Him. And there are two things which make hell and thus spiritual death with man, the falsity of faith and the evil of self-love. The two latter are conjoined in those who are in hell, and make the infernal marriage; but the two former are conjoined in those who are in heaven, and make the heavenly marriage. The Lord, so far as can be done, withholds man from the conjunction of truth and good with falsity and evil, because such a conjunction is profanation. But still there are many of those who are within the church who cannot be withheld, because from their infancy they have imbibed such things as are of the church from the Word and from doctrine drawn from the Word, and some of them have become imbued with such things and made them of their

faith. When such arrived at adult age, and began to think from themselves and not as before from others, then they made light of those things which had become of their faith, and in place of them seized upon falsities, and also became imbued with them. These are they who have conjoined in themselves truths to falsities; for truths which have once become truths of faith remain, and cannot be eradicated, and the falsities which afterward are made of their faith
2 conjoin themselves with them. This conjunction it is which is signified in the internal sense by sorceries. The reason why these falsities are falsities of the evil of self-love, is, that all evil springs principally from that love, and falsity as well as evil, since they cohere together. Thus it is plain that in such persons there is no spiritual life, because it has been destroyed by falsities of evil; and so far as they have conjoined these falsities to truths, so much of spiritual life have they extinguished in themselves; and since instead of being alive they thus have become dead, it is
3 said, Thou shalt not suffer them to live. That the above described conjunction is signified in the Word by sorceries, is plain in Isaiah: Thou sayest, *I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children and widowhood . . . because of the multitude of thy sorceries, because of the great abundance of thine enchantments. Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath seduced thee; since thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee; and thou shalt not know how to charm it away: and mischief shall fall upon thee; which thou shalt not be able to atone: and desolation shall come upon thee suddenly, which thou knowest not. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth. . . . Thou art wearied in the multitude of thy counsels. Let now the*

searchers of the heavens, the stargazers, and the foretellers of the new moons, stand up, and save thee from the things that shall come upon thee. Behold, they are become as stubble; the fire hath burned them; they shall not deliver their soul from the power of the flame (xlvii. 8–14). That 4
sorcerers are those who conjoin the falsities of the evil of self-love to the truths of faith, and thus perish, is plain from every particular in the above passage viewed in the internal sense, for they are therein described. The extinction of their spiritual life is described by widowhood and loss of children. Widowhood is privation of truth and thereby of good, and the loss of children is privation of truth and good. The origin of falsity, as from the evil of self-love, is described by these words, Thy wisdom and thy knowledge, it hath seduced thee, since thou hast said in thine heart, I am, and there is none else beside me; and the evil itself of self-love by these words, Behold, they are become as stubble; the fire hath burned them; they shall not deliver their soul from the power of the flame — fire and flame being self-love. That everything of spiritual life is extinct, is described by these words, evil shall come upon thee, and thou shalt not know how to charm it away; and mischief shall fall upon thee, for which thou shalt not be able to atone. They are called searchers of the heavens, stargazers, and foretellers of the new moons, from being in external things without any internal; for such see from the external man and not at all from the internal, thus from natural light and not at all from spiritual light; for heaven, the stars, and new moons are in the internal sense internal knowledges and external knowledges, and here such things as are viewed from the world, and not from heaven. That sorceries or witchcrafts are such falsities, 5
is also plain in Micah: *I will cut off the cities of thy land, and will throw down all thy strongholds: I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers* (v. 11, 12) — where the cities of the land

stand for the false doctrinals of their church, which are called witchcrafts, because they destroy the truths of faith. In Nahum: *Because of the multitude of the whoredoms of the well-favoured* harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts* (iii. 4)—where whoredoms are perversions of truth, and witchcrafts falsities therefrom. In like manner in the Second Book of Kings: *When Joram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?* (ix. 22.)

6 That they are sorcerers who are taught of themselves and trust in themselves alone, to the extent of loving themselves and desiring to be worshipped as deities, is also plain from passages which treat openly of the coming of the Lord, Who would teach them and cast out the sorcerers; for he who shall be taught in the truths and goods of faith must be taught by the Lord and in no wise by himself. Wherefore it is thus written in Malachi: *Behold, I send Mine angel, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, and the angel of the covenant, whom ye desire. . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers* (iii. 1, 5). Sorcerers stand for those who are taught by themselves, and who thus destroy truths which are from the Lord; adulterers for those who destroy goods; and false swearers for those who confirm falsities. That it is the Lord Who shall cast them out, is plain, for it is said, The Lord shall come to His temple, and the angel of the

7 covenant. So also in Moses: *When thou art come into the land, which Jehovah God giveth thee . . . there shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that divineth divinations, one that questioneth the hells, and an enchanter, a*

* Here *boni causa*, and elsewhere *boni gratia*.

sorcerer, a charmer, and one that consulteth a familiar spirit, a wizard, and one that inquireth of the dead. For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them out from before thee. . . . Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . Jehovah said in Horeb, *I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words, which he shall speak in My name, I will require it of him* (Deut. xviii. 9–19). By those that divine divinations, by enchanters, sorcerers, and all others who are here named, in the internal sense are meant those who destroy the truths and goods of the church by knowledges perversely applied, thus who do so from their own intelligence and by falsities from the evils of self-love and love of the world, consequently who learn and teach from lust for gain and honors, and not from affection for truth of faith and for good of life. And because all falsities of doctrine and evils of life exist from that source, therefore a prophet is foretold who shall come and teach. That this prophet is the Lord is known in the church, and it was known also to the Jews and Gentiles of that time, as is plain in Matthew (xxi. 11: also Luke i. 76; vii. 16; xiii. 33: Mark vi. 4). One is taught of the Lord when he reads the Word, not for the sake of self and the world, but for the sake of good and truth itself, for then he is enlightened; but when he reads for the sake of self and the world, he is then blinded. A prophet signifies one who teaches, and in a sense abstracted from person, doctrine (n. 2534, 7269); thus the Lord as to the Word, or Divine truth. 8

9189. *Thou shalt not cause to live.* That this signifies the privation of spiritual life, is evident from the significa-

tion of causing to live, as endowing with spiritual life (see n. 5890); thus not causing to live is depriving of spiritual life. That they deprive themselves of spiritual life who conjoin to the truths of faith falsities from the evil of self-love, and who are signified by sorcerers, may be seen just above (n. 9188).

9190. *Every one that lieth with a beast.* That this signifies conjunction with the evils of the lusts of self-love, is evident from the signification of lying with, as being conjoined; and from the signification of beast, as good affection with the good and evil affection with the evil (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3218, 3519, 5198, 7424, 7523, 7872, 9090), thus lusts, and here the lusts of self-love. Evil affections are called lusts.

9191. *Dying shall die.* That this signifies damnation, is evident from the signification of dying, as damnation (see n. 5407, 6119, 9008).

9192. *He that sacrificeth unto gods.* That this signifies the worship of falsities from evil, is evident from the signification of sacrificing, as worship — that sacrificing is worship is because sacrifices were the chief things of worship with the Israelitish and Jewish people (see n. 923, 6905, 8680, 8936); and from the signification of gods, as falsities (n. 4402, 4544, 7873, 8941). It is said the worship of falsities from evil, because it is opposed to the worship of truths from good. For all worship has doctrinals for its rules, and these doctrinals are truths so far as they are from good, and falsities so far as they are from evil, inasmuch as truths have their essence and life from good, and on the other hand falsities have their death from evil. The case
2 is this. There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities; and yet they who are in genuine truths are often damned, while they who are in truths not genuine and they also who are in falsities are often saved. This will appear as a paradox to most persons, but still it is truth. Experi-

ence itself has confirmed it. For there have been seen in hell those who were more learned than others in truths from the Word and from the doctrine of their church, both dignitaries and others; and on the other hand there have been seen in heaven those who were in non-truths and even in falsities, both Christians and Gentiles. The former 3
were in hell, because while they were in truths as to doctrine, they were in evils as to life. And the latter were in heaven, because while they were in non-truths as to doctrine, they were yet in good as to life. Some spirits recently deceased with whom it was granted to speak, wondered that those who had been distinguished for learning in the Word and in the doctrine of their church were among the damned, who they had believed would become shining lights in heaven, according to these words in Daniel: *They that be intelligent shall shine as the brightness of the firmament; and they that turn many to justice, as the stars for ever and ever* (xii. 3). But they were told that the intelligent are they who are in truth and teach truths, and that they who turn to justice are those who are in good and lead to good, and that therefore the Lord said, *The just shall shine as the sun in the kingdom of their Father* (Matt. xiii. 43). That justice is predicated of good, and thus that the just are they who are in good, may be seen above (n. 2235). And they were further told that they 4
who are learned as to doctrine, but evil as to life, are meant by the Lord in Matthew: *Many shall say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I know you not: depart from Me, ye that work iniquity* (vii. 22, 23). And in Luke: *Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 26, 27); and they were also

meant by the foolish virgins, who had no oil in their lamps, of whom it is thus written in Matthew: *Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not* (xxv. 11, 12). To have oil in one's lamp is to have good in the truths which are of the faith of the church
5 (n. 4638), oil being the good of love (n. 886, 4582). Yet further it was told that they who are in things not true, and even in falsities out of ignorance, and yet are in good and thus in an affection for knowing truth, were meant by the Lord in Matthew, when He said: *I say unto you, that many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens: but the sons of the kingdom shall be cast forth into the outer darkness* (viii. 11, 12); and in Luke: *They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last* (xiii. 29, 30). That the Gentiles who are in good, though from ignorance they are in things not true, are received into heaven, may be seen above (n. 2589–2604, 2861, 2863, 3263, 4190, 4197).
6 From all this it may now be evident that by those that sacrifice unto gods are signified those who are in the worship of falsity from evil, and that these are they who shall be given unto destruction, that is, shall be cast out. For falsities from evil are evils in form, inasmuch as evil, when it presents itself in light, and takes form, is called falsity. Therefore it is that they who are in evil as to life, though they are in truths as to doctrine, are yet in the falsities of their own evil. That this is the case manifests itself clearly in the other life. For such, when they are left to themselves, think from evil in opposition to the truths which they have known and professed, and thus they think falsities. Such persons do the same in this world when they are left to themselves and think; for then they either

pervert or deny truths in order to defend the evils of their life. But they who are in good and yet in things not true, 7
even they who are in falsities out of ignorance, as are many within the church, and many also outside of the church who are called Gentiles, these indeed regard their falsities as truths; but because their falsities come forth from good, they bend them to good, and therefore there is nothing of malignity in them, as there is in falsities from evil. And since falsities from good are mild and yielding, such persons have capacity for receiving truths, and indeed do receive them when they are instructed by angels. Such falsities may be compared to foods which are unseemly to the eye, but yet are savory; whereas falsities from evil may be compared to unseemly foods which inwardly are putrid. But truths from evil may be compared to foods which are nice in appearance, but are inwardly baneful, and if attended with hypocrisy are poisonous — as the Lord teaches in Matthew: *Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness* (xxiii. 27).

9193. *Shall be devoted unto destruction.* That this signifies casting out, is evident from the signification of being devoted unto destruction, when it is said of those who are in the worship of falsities from evil, as being cast out, that is, from the church. That casting out from the church, and thus the extirpation of such falsities, is signified by being devoted unto destruction, is plain from Moses: If men of Belial shall have *gone out from the midst of thee, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known . . . if it be truth, and the thing certain, that such abomination is wrought in the midst of thee; in smiting thou shalt smite the inhabitants of that city with the mouth of the sword, devoting it unto destruction, and every one that is therein and the cattle thereof, with the mouth of the sword. And*

thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, unto Jehovah thy God: that it may be a heap for ever; it shall not be built again. And there shall cleave naught of the devoted thing to thine hand (Deut. xiii. 13–
2 17). That it is falsity from evil which is signified by the devoted thing, is plain from each detail in the above passage in the internal sense; for the cities which were to be devoted to destruction are doctrines, in this case false doctrines (see n. 2712, 2943, 3216); the mouth of the sword, with which the men and the cattle were to be smitten, is truth combating and destroying falsity which is from evil (n. 2799, 4499, 7102, 8294); the street into the midst of which the spoil was to be gathered is truth of doctrine, and in the opposite sense, falsity of doctrine (n. 2336); the fire with which the spoil was to be burned together with the city, is the evil of self-love (n. 1297, 2446, 5071, 5215, 6314, 6832, 7324). From this it is plain that the devoting to destruction is the casting out from the church and extirpation. Wherefore also it was commanded that the nations in the land of Canaan should be devoted to destruction (Deut. vii. 2, 24–26); for these nations had formerly constituted the church in that land, and therefore they had altars and likewise offered sacrifices (n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8054); but when they turned the representative worship, which was that of the Ancient Church, into idolatrous worship, and thus falsified truths and adulterated goods (n. 8317), it was ordered that not only the men, but also the cities and what was in
3 the cities, should be devoted to destruction. The reason was that all things therein represented falsities from evil, the cities themselves the doctrines of falsity, the beasts evil affections, the gold and silver their evils and falsities, and other things in like manner. The chief feature of the worship of the Ancient Church was worshipping God under a human form, thus the Lord. But when they turned aside

from good to evil, they began to worship the representatives themselves, as the sun, the moon, the stars, also groves, statues, and God under various idol forms, thus external things apart from any internal, as is the case when the internal man has been closed. The internal man is closed by a life of evil; for the Lord flows in by good and opens the internal man, and consequently by evil it is closed. And when the internal man has been closed, truths are turned into falsities; and where they remain as truths, they only serve the evils which are of self-love and the love of the world. The chief thing of internal worship is acknowledging the Lord as the one and only God, and that all good and truth is from Him. They in the church who do not acknowledge Him cannot be in good, thus neither can they be in truth. But they acknowledge Him who are in faith and at the same time in good of life, not they, however, who are in evil of life (n. 8878). That to acknowledge and worship the Lord is to live according to His commandments, that is, to live the life of faith and charity, may be seen above (n. 8252–8257). The life of faith consists in doing the commandments from obedience, and the life of charity consists in doing the commandments from love.

9194. *Save unto Jehovah alone.* That this signifies that the Lord, Who is the one and only God, is to be worshipped, is evident from the signification of offering sacrifices, here unto Jehovah alone, as worship (see above, n. 9192). Unto Jehovah means unto the Lord, because by Jehovah in the Word is meant no other than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864). That the Divine, which He called the Father, is the Divine good in Himself, may be seen above (n. 2803, 3704, 7499, 8897), and thus that the Lord is the one and only God (n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865).

9195. Verses 20–23. *And a stranger thou shalt not afflict, and thou shalt not oppress him: for ye were strangers in the land of Egypt. Any widow and orphan ye shall not afflict. If in afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.* "And a stranger thou shalt not afflict, and thou shalt not oppress him," signifies that they who are willing to be instructed in the truths and goods of faith are not to be infested by falsities of doctrine and evils of life; "for ye were strangers in the land of Egypt" signifies that they were protected from falsities and evils when they were infested by infernals. "Any widow" signifies those who are in good without truth, and yet desire truth; "and orphan" signifies those who are in truth and not yet in good, and still desire good; "ye shall not afflict" signifies that they are not to be wronged. "If in afflicting thou shalt afflict him" signifies if such be wronged; "so that crying he shall cry unto Me" signifies supplication to the Lord for aid; "hearing I will hear his cry" signifies that they are to be aided; "and My wrath shall wax hot" signifies the state of those who do this; "and I will kill you with the sword" signifies that they deprive themselves of good and truth by falsities; "and your wives shall become widows" signifies that the goods with them shall perish; "and your sons orphans" signifies that then at the same time truths shall perish.

9196. *And a stranger thou shalt not afflict, and thou shalt not oppress him.* That this signifies that they who are willing to be instructed in the truths and goods of faith are not to be infested by falsities of faith and evils of life, is evident from the signification of a stranger, as one who is willing to be instructed in those things which are of the church, thus in the truths and goods of faith, and who receives these and lives according to them (see n. 1463,

8007, 8013) — that a stranger or sojourner has this signification, is because to sojourn signifies to be instructed and also to live (n. 2025, 3672, 6095); and from the signification of afflicting, when not to be done to those who are willing to be instructed in the truths and goods of faith, as that they are not to be infested by the falsities of faith; and from the signification of oppressing, when said of the same, as that they are not to be infested by evils of life; for they who infest such by falsities afflict them, and they who infest such by evils oppress them.

9197. *For ye were strangers in the land of Egypt.* That this signifies that they were protected from falsities and evils when infested by infernals, is evident from what was said concerning the affliction and oppression of the sons of Israel in Egypt and their protection and being finally brought out from thence, in chapters VII. to XIV. of Exodus, where it was shown that the afflictions and oppressions of the sons of Israel in Egypt signified the infestations of the faithful, who were of the spiritual church, by infernals before the Lord's coming; and that the protection and bringing forth of the sons of Israel out of the land of Egypt signified the protection and liberation of those who were of the spiritual church, by the Lord when He was in the world and when He rose again. But to repeat now the explication of these particulars would be too prolix: see what was shown in the above mentioned chapters of Exodus (especially in nos. 6854, 6914, 7035, 7091, 7474, 7828, 7932½, 8018, 8054, 8099, 8159, 8321).

9198. *Any widow.* That this signifies those who are in good without truth and yet desire truth, is evident from the signification of a widow, as good without truth and yet desiring truth. That widow has this signification is because by a man is signified truth and by his wife is signified good. Wherefore the wife of a man when she becomes a widow, signifies good without truth. But a widow in a still interior sense signifies truth without good. The reason is that hus-

band in that sense signifies good, and his wife signifies truth (see n. 3236, 4510, 4823). In this interior sense the Lord from Divine good is called Husband and Bridegroom, and His kingdom and church, from the reception of Divine truth which proceeds from the Lord, is called wife and bride (n. 9182). But as in this passage the Lord's celestial church is not treated of, but His spiritual church, by a widow is signified one who is in good and not in truth, and yet desires truth. It is similar in regard to an orphan. In the inmost or celestial sense an orphan signifies those who are in good and desire truth — see what has been before adduced and explained in regard to the signification of widow and orphan in the celestial sense (n. 4844); to which may be added what the Lord says in Luke concerning the widow in Sarepta: *Verily, I say unto you, No prophet is accepted in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when there was a great famine over all the land. But unto none of them was Elias sent, save to Sarepta, of* 2 *Sidon, unto a woman that was a widow* (iv. 24–26). Inasmuch as all things which the Lord spake, He spake from the Divine, therefore His words have an internal sense, and in this sense the subject is the Lord Himself and His kingdom and church. What therefore was meant by the Lord in that sense by what He said of the widow in Sarepta of Sidon, is plain when the meaning of the words is unfolded — that no prophet is accepted in his own country signifies that the Lord and the Divine truth which is from Him are less received and loved in heart within the church, than outside of it. He spake to the Jews, with whom the church then was; and that the Lord was less received by them than by the nations which were outside the church, is known. The case is similar at this day in the church, which from Him is called the Christian Church. In this the Lord is indeed received in doctrine, but only by a few with ac-

knowledgment of heart, and by still fewer from affection of love. It is otherwise with the converted nations outside the church. These worship and adore Him as their only God, and they say with the mouth and think at heart that they acknowledge Him as God, because He has appeared in a human form (n. 5256). It is the reverse within the church, where because He was born a man He is with difficulty acknowledged at heart as God, the men of the church making His human like their own human, though they know His Father to have been Jehovah, and not a man. From this it is plain what is meant in the internal sense by no prophet being accepted in his own country. A prophet in this sense is the Lord as to Divine truth, and thus as to the doctrine of the church. That a prophet is one who teaches, and in the abstract sense teaching or doctrine, and when predicated of the Lord, the Divine truth or the Word, may be seen above (n. 9188). That there were 3
many widows in Israel in the days of Elias signifies in the internal sense the state of acknowledgment of truth Divine from the Word at that time in the church. For widows are those who are in good without truth, as was said above; Elias is the Lord as to the Word; the days of Elias are the states of reception of truth Divine from the Word at that time; and Israel is the church. That Elias represented the Lord as to the Word, may be seen in the preface to the eighteenth chapter of Genesis (also n. 2762, 5247, 8029); as also that days are states (n. 893, 2788, 3462, 3785, 4850, 6110, 8426); and that Israel is the church (n. 4286, 6426, 6637, 8805). When the heaven was shut 4
up three years and six months, signifies the full vastation of the internal church; for heaven is the internal of the church, and three years and six months mean to the full. That heaven is the internal of the church may be seen above (n. 1733, 1850, 3355, 4535); and this is said to be shut up when it is vastated, or no more. That three years and six months mean to the full, is evident from the signifi-

cation of a thousand two hundred and threescore days in the Apocalypse (chap. xi. 3 ; xii. 6), which days make three years and six months, as, to the full, that is, even unto the end. In like manner it may be evident from the signification of three days and a half in the Apocalypse (chap. xi. 9–11) ; again, from the signification of a time and times and half a time in the Apocalypse (chap. xii. 14, and in Daniel, chap. xii. 7), as to the full, or even to the end.
5 When there was a great famine over all the land signifies the vastation of the external church also ; for a famine means deficiency and desolation of truth and good (n. 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 7102), and the land or earth the external church (n. 1262, 1413, 1733, 1850, 2117, 2118, 3355, 4535, 5577, 8011, 8732). But unto none of them was Elias sent signifies the Lord as to the Word, and thus the Word of the Lord, not sent to others, because He would not have been received elsewhere ; for Elias, as was said above, stands for
6 the Lord as to the Word. Save to Sarepta of Sidon, unto a woman that was a widow, signifies only unto those who are in good and desire truth. It is said Sarepta of Sidon, because Sidon signifies the knowledges of good and truth (n. 1201). That a woman who is a widow is one who is in good and desires truth, is plain from this, and especially from what is related of her in the First Book of the Kings, where it is said that Elias came to Sarepta of Sidon to a widow woman, that she might sustain him ; and he said to her, Fetch me a little water that I may drink and bring me a morsel of bread in thine hand ; and she said that she had only a little meal in the barrel and a little oil in the cruse, only for a cake for herself and son. And Elias said, *Make me thereof a little cake first, and bring it unto me, and afterward make for thee and for thy son.* She did so ; *and the barrel of meal wasted not, neither did the cruse of*
7 *oil fail* (xvii. 9–16). Obedience and the desire of good unto truth are described by her giving water to the prophet

at his bidding, and afterward by her first making a cake for him out of her own little supply and then for herself and her son; and that thereby she was enriched with the good of truth is signified by the barrel of meal wasting not and the cruse of oil failing not; for water in the internal sense is truth (n. 2702, 3058, 3424, 4976, 5668, 8568), meal is truth from good (n. 2177), oil is the good of love (n. 886, 4582, 4638), and a cake made of these is truth conjoined to its good (n. 7978). From this it is clear that a widow is one who is in good and desires truth. Good and its desire unto truth is described by the charity toward the prophet, which was greater than toward herself and her son, the prophet being the doctrine of truth, as was shown above. From these things it is plain what is the nature of 8
the Word, namely, that inwardly in itself it has stored hidden things of heaven, which are not apparent in the letter; when yet in each thing which the Lord Himself spake when He was in the world, and which He had before spoken by the prophets, there are things heavenly and wholly Divine, and elevated above the sense of the letter; and this not only in the single expressions, but also in the single syllables of the expressions, yea in the single tittles of every syllable. But who believes that this is so? Yet it is a certainty, having been fully proved to me and put beyond question, as, by the Divine mercy of the Lord, shall be shown elsewhere.

9199. *And orphan.* That this signifies those who are in truth and not yet in good and still desire good, is evident from the signification of an orphan, as those who are in truth and desire good. The reason why these are signified by orphans is that sons bereaved of father and mother, thus they who are deprived of interior good and truth, are orphans; for by father in the Word is signified interior good and by mother truth conjoined to that good (see n. 5581); and by sons are signified the truths thence derived. That sons are truths may be seen above (n. 489,

491, 533, 1147, 2813, 3373, 6583). That sons are here meant by orphans, and not daughters, is plain from the following verse where it is said, And your sons shall be orphans. That orphan sons are those who desire good, is because the Lord is then in the place of a father to them — as in David: *A father of orphans, and a judge of the widows, is God in the habitation of His holiness* (Ps. lxviii.
2 5). That orphans are those who are instructed in the truths of faith of the church from the Word and thereby are afterward led to good, is plain also from the Lord's words in John: *I will ask the Father, and He will give you another Comforter, that he may abide with you for ever, the Spirit of truth: whom the world cannot receive; for it seeth him not, neither knoweth him: but ye know him; for he abideth with you, and is within you. I will not leave you orphans: I will come unto you. . . . These things have I spoken unto you, while abiding with you. But the Comforter, the Holy Spirit . . . he shall teach you all things*
3 (xiv. 16–18, 25, 26). That they are orphans who are in truths and desire good, may be evident from each expression in this passage; for by the Comforter is meant the Divine truth, which the Lord was while in the world, and which proceeded from the Lord after He glorified His Human and departed out of the world. Therefore He says that He will send the Comforter, and that He Himself will come. Sending the Comforter means enlightening and instructing in the truths of faith; and coming to them means leading into good. Therefore He says, I will not leave you orphans. We have said that by the Comforter is meant the Divine truth which the Lord was while in the world and which proceeded from the Lord after He glorified His Human and departed out of the world. That this is so, the Lord several times plainly taught. But they who distinguish the Divine into persons, and not into essences united in one, do not apprehend this; for the Word is explained and apprehended by a man according to his pre-

viously received ideas. So also where the Lord says that He is in the Father and the Father in Him; that the Father and He are one; and that all things that are His are the Father's and all the Father's His (John x. 30; xiv. 1–11, 20; xvi. 15; xvii. 10). But to proceed with the further explication of the passage above quoted — that by 4
the Comforter is meant the Divine truth, is plain from the very words of the Lord, for He called the Comforter the Spirit of truth, and said, further, The Comforter, the Holy Spirit, shall teach you all things. That the Lord was Divine truth while in the world, is plain also from the words of the Lord in the above passage, for He says that He will send another Comforter, that is, in His place, even the Spirit of truth; and of Himself He says that they know Him, because He abideth with them, and is within them. And again: *I tell you the truth . . . if I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you* (John xvi. 7). And in another passage: *This spake He of the Spirit, which they that believed in Him should receive: for the Holy Spirit was not yet: because Jesus was not yet glorified* (John vii. 39). And again He says that He is the way and the truth (John xiv. 6), and also, it is said that He is the Word, and that God is the Word, and that the Word became flesh (John i. 1–3, 14) — where the Word means the Divine truth. That the Lord while in the world was the Divine truth, may be seen above (n. 3195, 4687, 4727, 6716, 6864, 7499, 8127, 8724). Moreover that the Divine truth proceeds from the Lord 5
since He glorified His Human and departed out of the world, is plain also from the Lord's own words: *When I go away, I will send the Spirit of truth unto you* — sending meaning to go forth and to proceed (n. 2397, 4710); and further from these words: *When he is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, he shall speak. . . . He shall glorify Me: for he shall take of Mine, and shall de-*

clare it unto you (John xvi. 13, 14). That the Lord when He departed out of the world became the Divine good even as to the Human, may be seen above (n. 3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167); as also that then from the Divine good, which He Himself is, proceeds the Divine truth, even as from the sun proceeds the light of the universe (n. 3636, 3643, 3969, 5704, 7083, 8127). To these references may be added what were cited above (n. 9194).

9200. *Ye shall not afflict.* That this signifies that they are not to be wronged, is evident from the signification of afflicting, when said of those who wish to be instructed in truths and to be led to good, as wronging; and here not to wrong, because it is said, Ye shall not afflict. In the Word the stranger, the orphan, and the widow are often named together — as in David: *Jehovah, who preserveth the stranger, the orphan, and the widow* (Ps. cxlvi. 9). In Jeremiah: *Do no wrong to the stranger, the orphan, and the widow* (xxii. 3). In Ezekiel: *In the midst of thee have they dealt by oppression with the stranger: in thee have they wronged the orphan and the widow* (xxii. 7.) And in Moses: *Wrest not the judgment of the stranger, the orphan, and the widow* (Deut. xxiv. 17; xxvii. 19). Again: What is left in the fields, the oliveyards, and the vineyards, *it shall be for the stranger, for the orphan, and for the widow* (Deut. xxiv. 19–22; xxvi. 12, 13). And again: *Jehovah doeth judgment to the orphan and widow, and loveth the stranger* (Deut. x. 18). In like manner in the present passage, "A stranger thou shalt not afflict, and thou shalt not oppress him. Any widow and orphan ye shall not afflict." These three when thus named together come under one meaning with angels, namely, this, that with those who are in the church good and truth are to be conjoined according to order, thus reciprocally truth with good and good with truth; for by a stranger are meant those who wish to be instructed in such things as are of the church; by

widows the conjunction of good with truth; and by orphans, the conjunction of truth with good, which conjunction is reciprocal. The case is similar with all other passages in the Word, which, when explained as to the internal sense, appear scattered, but with the angels are conjoined into one meaning, and indeed into one idea.

9201. *If in afflicting thou shalt afflict him.* That this signifies if such be wronged, is evident from the signification of afflicting, as wronging — as just above (n. 9200).

9202. *So that crying he shall cry unto Me.* That this signifies supplication to the Lord for aid, is evident without explication. Intense supplication is expressed in the Word by a cry, because the supplication of those who supplicate from the heart, even if silent, is heard in heaven as a cry. Such is the case when men are only thinking, and still more when they groan out of a sincere heart. This was represented in the representative church by a cry; and thus the cry became a ceremonial observance among the Jews. The case is similar with respect to those who teach — that they are heard in heaven as crying aloud. Not only thoughts, but especially affections for good and truth, speak aloud in heaven. That they speak, and if ardent cry out, has been given me to know from experience — of which by the Divine mercy of the Lord elsewhere. But affections for evil and falsity are not heard at all in heaven, though the man who supplicates therefrom cries loudly, and at the same time presses his palms tightly together and raises them with his eyes to heaven. These latter affections are heard in hell, and there indeed as cries if they are ardent.

9203. *Hearing I will hear their* cry.* That this signifies that they are to be aided, is evident without explication.

9204. *And My wrath shall wax hot.* That this signifies the state of those who do this, is evident from the sig-

* The Latin has *illorum* here; but *ejus* elsewhere.

nification of wrath, when it is attributed to Jehovah, that is, to the Lord, as clemency and mercy (see n. 6997, 8875). But the reason why it is the state of those who do this, that is, the state of those who afflict and oppress the stranger, the widow, and the orphan, is, that there is anger or wrath in them, and that it appears then as if it were in the Lord. That wrath is attributed to the Lord, when yet it is in man, may be seen above (6997, 8284, 8483, 8875), and that in general the evil which is attributed to the Lord in the Word is in those who are in evil (n. 1861, 2447, 6071, 6832, 6991, 7533, 7632, 7643, 7679, 7710, 7926, 8197, 8227, 8228, 8282).

9205. *And I will kill you with the sword.* That this signifies that they deprive themselves of good and truth by falsities, is evident from the signification of killing, when said of them who wrong those who are in good and truth, and who are signified by widows, orphans, and strangers, as depriving them of such things — that killing is depriving of spiritual life may be seen above (n. 3607, 6767, 8902); and from the signification of a sword, as truth combating and destroying falsity, and in the opposite sense, as falsity combating and destroying truth (n. 2799, 4499, 6353, 7102, 8294). Here, therefore, killing with the sword is depriving of goods and truths by falsities.

9206. *And your wives shall become widows.* That this signifies that the goods with them shall perish, is evident from the signification of wives, as goods (see n. 6014, 8337) — that wives or women mean goods is because by the marriage of a man and a woman is represented the conjunction of truth and good — that by man is signified truth and by woman good, may be seen above (n. 4510, 4823); and from the signification of widows, as those who are in good and not in truths but who still desire truths (n. 9198), in this case, however, those who do not desire truths, because the evil are spoken of who afflict widows, and so those are meant with whom goods are perishing.

The case herein is this: they who are in good and do not 2
desire truth are not in good. The reason is that good becomes good by means of truths, for good receives its quality from truths (n. 9154). It is good conjoined with truth which is meant by spiritual good. Wherefore when truth perishes with a man, good also perishes, and conversely, when good perishes, truth also perishes, for the conjunction is drawn asunder and dissevered (n. 3804, 4149, 4301, 4302, 5835, 6917, 7835, 8349, 8356). Thus good is known from its desiring truth and being affected by truth for the sake of good use, thus for the sake of life. The desire itself, that is, the very affection for truth for the sake of life, viewed in itself, is affection for conjunction. It is as with food or bread in their desire for water or wine, for the sake of conjunction; for when conjoined they nourish. It is also as with light and heat, since light conjoined to heat produces all things in the earth, and causes them to grow; but, if the conjunction is severed, that which was produced and made to grow perishes. As it is 3
with good, so it is with every enjoyment, pleasantness, sweetness, consent, and harmony. These things are not such from themselves, but from the things which are in them, conjunction causing them to be such, and they being such according to conjunction. But what things therein have reference to good and what to truth, the intelligent may know if they consider. For all things whatsoever that are in the world and that are in heaven, thus that are in the universe, have reference to good and to truth; and every thing produced by these has reference to both together, and thus to their conjunction. For this reason the ancients likened all things to marriages (n. 54, 55, 1432, 5194, 7022), and in each particular of the Word there is the marriage of good and truth (n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339).

9207. *And your sons orphans.* That this signifies that then at the same time truths shall perish, is evident from

the signification of orphans, as those who are in truth and not yet in good and still desire good (see n. 9199), here those who are in truth but do not desire good, and thus those with whom truths are perishing; for it is said of the evil, whose sons shall become orphans. That truths perish with those who do not desire good, is plain from what was said just above (n. 9206) concerning the conjunction of good and truth. With regard to this conjunction it is to be said further, that truths which are conjoined with good always have within them a desire for doing good and, at the same time, for conjoining themselves thereby more closely with good; or, what is the same, they who are in truths are always desiring to do good and thus to conjoin good to their truths. Wherefore they who believe themselves to be in truths and do not desire to do good, are not in truths, that is, they are not in the faith of these truths,
2 howsoever they may suppose they are. This is described by the Lord by salt, where He says, in Matthew: *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men* (v. 13). These words the Lord says to the disciples and to the multitude. By the salt of the earth is meant the truth of the church which desires good; by the salt that hath lost its savour is meant truth without any desire unto good; that such truth is profitable for nothing is described by the salt that hath lost its savour being thenceforth good for nothing, but to be cast out and trodden under foot. To desire good is to desire to do good, and thus to be con-
3 joined with good. So in Mark: *Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another* (ix. 49, 50). Here to be salted with fire is the desire of good unto truth, and to be salted with salt is the desire of truth unto good; salt that has lost its saltness

is truth without any desire unto good; to have salt in one's self is to have that desire. So in Luke: *Whosoever he be* 4
of you that renounceth not all that he hath, he cannot be My disciple. Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they cast it out (xiv. 33–35). Here in like manner salt stands for truth desiring good, and salt that has lost its savour for truth which is without any desire unto good; it is fit neither for the land nor for the dunghill means that it does not conduce at all to any use, neither good nor evil. Those who are in such truth are they who are called lukewarm, as is plain from the words which precede, that no one can be a disciple of the Lord who does not renounce all that he has, that is, who does not love the Lord above all things; for they who love the Lord and likewise themselves in equal degree, are they who are called lukewarm, and who are fit neither for good use nor for evil use. So in Moses: *Every oblation of* 5
thy minchah shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy minchah: with all thine oblations thou shalt offer salt (Lev. ii. 13). That in every oblation there should be salt signified that the desire of truth unto good and of good unto truth should be in all worship. So also this salt is called the salt of the covenant of God, for a covenant means conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778), and salt means the desire for conjunction. When one desires to be conjoined 6
reciprocally to the other, that is, good to truth and truth to good, then they mutually regard each other; but when truth tears itself away from good, then they turn and look backward or behind themselves away from each other. This is meant by Lot's wife becoming a pillar of salt — as in Luke: *He that shall be on the house, and his vessels in the house, let him not go down to take them away; and let him that is in the field likewise not turn to the things*

behind him. Remember Lot's wife (xvii. 31, 32). That this is meant by looking behind one's self or looking backward, may be seen above (n. 3652, 5895, 5897, 7857, 7923,
7 8505, 8506, 8510, 8516). That salt signifies the desire for truth, is because salt renders the earth fruitful, and makes food palatable, and because there is in salt something both fiery and at the same time conjunctive, as there is in truth an ardent desire unto good and at the same time for conjunction. A pillar of salt means disjunction from truth; for salt in the opposite sense signifies the destruction and vastation of truth (Zeph. ii. 9: Ezek. xlvii. 11: Jer. xvii. 6: Ps. cvii. 33, 34: Deut. xxix. 23: Judges ix. 45: and 2 Kings ii. 19–22). These things have been adduced in order that it may be known what is meant by the desire of truth unto good and the desire of good unto truth, which desires are signified by an orphan and a widow.

9208. Verses 24–26. *If thou shalt have lent silver to any of My people with thee that is needy, thou shalt not be to him as a usurer; ye shall not lay upon him usury. If in taking a pledge thou shalt have taken thy companion's garment in pledge, at the going down of the sun thou shalt restore it unto him: for that is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful.* "If thou shall have lent silver to any of My people with thee that is needy" signifies instruction of those who are in ignorance of truth and yet in desire of learning; "thou shalt not be to him as a usurer" signifies that this shall be done from charity; "ye shall not lay upon him usury" signifies that it shall not be done for the sake of gain therefrom. "If in taking a pledge thou shalt have taken thy companion's garment in pledge" signifies if acquired truth be parted asunder by fallacies derived from the things of the senses; "at the going down of the sun thou shalt restore it unto him" signifies that it must be restored before a state of shade arising from the enjoy-

ments of external loves; "for that is his only covering" signifies because the things of the senses underlie interior things; "it is his garment for his skin" signifies that they also clothe the exteriors; "wherein he may sleep" signifies rest upon them; "and it shall be, when he shall cry unto Me" signifies supplication to the Lord; "that I will hear" signifies aid; "for I am merciful" signifies that from Him out of mercy is all of aid.

9209. *If thou shalt have lent silver to any of My people with thee that is needy.* That this signifies instruction of those who are in ignorance of truth and yet in the desire of learning, is evident from the signification of silver, as truth (see n. 1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932); from the signification of lending, as communicating the goods of heaven from the affection of charity (n. 9174), and thus instructing; from the signification of people, as those who are in truths, here those in ignorance of truth, because it is said people that are needy — that they are called a people who are in truths, may be seen above (n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of the needy, as those who are in ignorance of truth and yet in the desire of learning, for these are in spiritual need and are to be instructed. In 2
the Word it is frequently said that good is to be done to the poor and needy. Those who are in external truths, and who are not yet introduced into internal truths, believe that good is to be done to all, whosoever they be, who are in need of any aid, and especially to beggars who call themselves poorer than others. They who do this from obedience, because it has been so commanded, do well; for by this outward action they are introduced into the internal of charity and mercy. The internal of charity and mercy consists in discerning clearly who and of what sort they are to whom good is to be done, and in what manner to each one. They who at length are introduced into the internal of charity and mercy know that this internal con-

sists in willing well and doing well to the internal man, and thus with such things as conduce to spiritual life, and that the external consists in doing well to the external man, and thus with such things as conduce to the bodily life. But this is yet always to be done with prudence, so that while the external man is benefited the internal man may also be benefited at the same time. For he who does good to the external man and does evil to the internal man, does not exercise charity; and therefore when the one is
3 done, the good of the other must be regarded also. It is the external of charity which is described in the external or literal sense of the Word by doing good to the poor and needy; but it is the internal of charity which is described in the internal or spiritual sense of the Word; for in this latter sense is meant the internal man who is in poverty and need, to whom good is to be done. In this sense by the poor and needy are meant those who are in lack and ignorance of good and truth and yet desire good and truth. How these are to be aided, the Word also teaches in the letter, especially the Word which the Lord Himself taught when He was in the world; for the Lord then disclosed such things as are of the internal man — as is plain in the Evangelists throughout. Nevertheless He so spake that every thing spoken had at the same time an internal meaning, which was for angels, and together with them for the man of the internal church. For the internal sense contains such things as the genuine doctrine of the church teaches. Take for example the words which the Lord spoke to the disciples sent by John the Baptist for the purpose of inquiring whether He was the Lord who should come; to whom the answer was made, *Go your way, and tell John what things ye have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear . . . to the poor the gospel is preached* (Luke vii.
4 20–22). These things were spoken for the external and at the same time for the internal man — for the external, that

such miracles were wrought; for the internal, that the church is established among such as in the spiritual sense are blind, lame, leprous, deaf, and poor, and thus among the Gentiles who are in ignorance of good and truth and desire them; for they are called blind who are in ignorance of truth (n. 6990); lame, who are in good but not in genuine good by reason of their ignorance of truth (n. 4302); leprous, who are unclean and yet desire to be made clean; deaf, who are not in the faith of truth, because not in the perception of it; and poor, who have not the Word, and thus know nothing of the Lord, and yet desire to be instructed. So it is said that to these the gospel shall be preached. That by the poor and needy are meant in the 5
internal sense those outside the church who are in ignorance of truth, because they have not the Word, and yet desire to be instructed, and by means of that which they know are still in some little good, and those also within the church who from various causes are ignorant of truth, but yet from some good with them desire it, is evident from passages where the poor and needy are mentioned in the Word — as in David: *I am needy and poor: make haste unto me, O God: my help and my deliverer, O Jehovah* (Ps. lxx. 5). These words were spoken by David, who was not poor and needy, from which it is plain that spiritual poverty and need is to be understood. In like manner in another passage: *I am needy and poor; O Lord, think upon me, my help and my deliverer* (Ps. xl. 17). Again: *God shall judge His people in justice, and His needy in judgment. The mountains shall bring peace to the people, and the hills in justice. He shall judge the needy of the people. He shall save the sons of the poor, and shall break in pieces the oppressor* (Ps. lxxii. 2–4). The needy in this passage are those who are in spiritual need and thus in hunger, that is, in the desire to be willing to be instructed in truths. Again: *All my bones shall say, O Jehovah, who* 6
is like unto Thee, which deliverest the needy from him that is

stronger than he, yea, the needy and the poor from them that spoil him? (Ps. xxxv. 10.) Here bones are truths of knowledge (n. 8005); the needy are those who are in little truth, and the poor those who are in little of good and are infested by evils and falsities. From such infestations the needy are also called afflicted, in the original tongue, for to be afflicted means to be infested by falsities (n. 9196). Again, in like manner: *The wicked . . . in the covert . . . lieth in wait to catch the needy; he doth catch the needy, and draweth him into his net* (Ps. x. 9). In Isaiah: *Is not this the fast . . . to break bread to the hungry? and to bring the needy that are cast out to thy house?* (lviii. 6, 7.) Again: *Jehovah hath comforted His people, and will have mercy upon His needy ones* (xlix. 13). And in Zephaniah: *I will leave in the midst of thee a needy and feeble people, who hope in the name of Jehovah* (iii. 12). In these passages, the needy are those who are in ignorance of truth and desire to be instructed.

9210. *Thou shalt not be to him as a usurer.* That this signifies that it shall be done from charity, is evident from the signification of a usurer, as one who does good for the sake of gain; for a usurer lends money to another for the sake of usury, and brings aid to another for the sake of recompense. And because genuine charity regards not gain or recompense as an end, but the good of the neighbor, therefore by, Thou shalt not be as a usurer, is signified that it shall be done from charity. He who does not know what Christian charity is, may suppose that it consists not only in giving to the needy and the poor, but also in doing good to a fellow citizen, to one's country, and to the church, for any cause whatever, or for any end whatever. But it is to be known that the end is what determines the character of all the deeds of a man. If his end or intention is to do good for the sake of reputation, or to procure honors or gain, then the good which he does is not good, because it is done for the sake of himself, and thus also from himself.

But if his end is to do good for the sake of a fellow citizen, or of his country, or of the church, thus for the sake of the neighbor, then the good which a man does is good, for it is done for the sake of good itself, which in a general sense is the real neighbor (n. 5025, 6706, 6711, 6712, 8123); and thus also it is done for the sake of the Lord, for such good is not from man, but from the Lord, and what is from the Lord is the Lord's. It is this good which is meant by the Lord's words in Matthew: *Inasmuch as ye did it unto one of the least of these My brethren, ye did unto Me* (xxv. 40). As it is with good, so also it is with truth. 2 They who do truth for the sake of truth, do it also for the sake of the Lord, because they do it from the Lord. To do truth for the sake of truth is to do good; for truth becomes good when from the intellectual it enters into the will, and from the will goes forth into act. To do good in this manner is Christian charity. They who do good from Christian charity sometimes have regard to reputation therefrom, thus for honor or for gain, but altogether otherwise than they who regard these things as an end; for they regard what is good and just as the essential and only real thing, and thus in the highest place, and then they regard gain and honor, and consequent reputation, as relatively not essential, and thus in the lowest place. They who are of such a character, when they have in view what is just and good, are like those who fight in battle for their country and at the time have no concern for their life, nor for their rank and possessions in the world, which are then relatively of no account. But they who regard themselves and the world in the first place are such that they do not even see what is just and good, because they have in view only themselves and their gain. From these things it is 3 plain what it is to do good for the sake of self or the world, and what it is to do good for the sake of the Lord or the neighbor, and what the difference is between them — a difference as great as between two opposites, thus as

great as between heaven and hell. Moreover they who do good for the sake of the neighbor or the Lord are in heaven; but they who do good for the sake of self and the world are in hell. For they who do good for the sake of the neighbor and the Lord love the Lord above all things and the neighbor as themselves, which are the chief of all the commandments (Mark xii. 28–31). But they who do all things for the sake of themselves and the world love themselves above all things, thus more than they love God, and not only do they despise their neighbor, but even hold him in hatred if he does not make one with themselves and become theirs. This is meant by what the Lord teaches in Matthew: *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon* (vi. 24). There are those who serve both; but they are those who are called lukewarm, and neither cold nor hot, who are spewed out (Apoc. iii. 15, 16). From these things it is now plain what was represented by usurers who took usury, namely, they who do good for the sake of
4 gain. Hence it is clear why it is said that one should not be as a usurer and should not lay usury upon a brother — as also in other passages in Moses: *Thou shalt not put usury on thy brother; usury of silver, usury of victuals, usury of any thing that is lent upon usury. Upon a stranger thou mayest put usury; but upon thy brother thou shalt not put usury: that Jehovah thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it* (Deut. xxiii. 19, 20: Lev. xxv. 36–38). To put upon a brother the usury of silver is to lend truths or to instruct for the sake of gain; to put the usury of victuals is to lend the goods of truth for the sake of gain; for silver is truth (n. 1551, 2954, 5658, 6914, 6917), and victuals or food is the good of truth (n. 5147, 5295, 5340, 5342, 5410, 5426, 5487, 5576, 5582, 5588, 5655, 5915, 8562). That Jehovah will bless those who do not do so, in

all that they put their hand unto in the land, is because they are in affection for good and truth, and thus in the happiness of angels in heaven, for in this affection, or in the good of this love, man's heaven consists (n. 6478, 9174). The reason why it was allowed to put usury upon strangers was, that by strangers are signified those who do not acknowledge and receive anything of good and truth (n. 7996), and thus who do good only for the sake of gain. These are to serve man, because they are servants respectively (n. 1097). So in David: *He that walketh uprightly,* 5 *and worketh justice, and speaketh truth in his heart. . . . He that putteth not out his silver to usury, and taketh not a reward against the innocent. He that doeth this shall never be moved* (Ps. xv. 2, 5) — where to put out his silver to usury is to teach for the sake of gain alone, and thus to do good for the sake of recompense. In like manner in Ezekiel: *If a man be just, and do judgment and justice . . . give not forth upon usury, neither take any increase* (xviii. 5, 8). Again: *He that holdeth off his hand from the needy, that receiveth not usury nor increase, that executeth My judgments, that walketh in My statutes . . . he shall surely live* (xviii. 17). Again: *In thee have they taken . . . to shed blood; thou hast taken usury and increase, and thou hast taken gain of thy companions by violence* (xxii. 12). This is said of the city of bloods, by which is signified the falsity that destroys truth and good (n. 9127); taking usury and increase is doing good for the sake of gain and recompense, and thus not from charity. That genuine charity is free from all claim of merit, may be seen above (n. 2371, 2373, 2400, 4007, 4174, 4943, 6388–6390, 6392, 6478).

9211. *Ye shall not lay upon him usury.* This this signifies that thus it shall not be done for the sake of gain thereby, is evident from the signification of laying usury upon any one, as doing good for the sake of gain — of which just above (n. 9210), here doing good not for the

sake of gain, because it is said, Ye shall not lay upon him usury. From this law concerning increase and usury it may be seen how the case is with the laws which were called judgments among the Israelitish people, namely, that they ceased, together with the sacrifices and all other ceremonials, when the Lord came into the world and opened the interiors of worship, and in general the interiors of the Word. The interiors of this law are that good ought to be done to the neighbor from the heart, and that it ought to be believed that there is nothing of merit in the deeds done from self, but only in the deeds done from the Lord with one's self. For the Lord Himself alone has merit, and He alone is justice. When a man believes this, he puts nothing of merit and reward in what is done by himself, but he ascribes all good unto the Lord; and because the Lord does the good from Divine mercy, the man ascribes all things to mercy alone. Moreover, thus it is that he who is led of the Lord thinks nothing at all about reward, and yet from the heart does good to the neighbor. These are the interior things from which descended the law concerning usuries with the Israelitish and Jewish nation.

2 Wherefore, when man is in the interior things, this law ceases, together with other like laws, which were called judgments. For the Israelitish and Jewish nation was only in externals, which were representative of internals. So this law was binding upon that nation at that time, but it is not binding upon Christians, to whom interiors have been revealed by the Lord. That this is the case is known to the man of the church at this day, and therefore the laws of usury at this day are altogether different. Nevertheless the sanctity of this law does not on this account cease, nor is this Word abrogated, for its sanctity remains by virtue of the interiors which are within it. These holy interiors still affect angels when this Word is read. Let men however beware and not regard the laws of life as abrogated, such as are in the Decalogue and everywhere in the

Old Testament; for these laws are confirmed in internal as well as in external form, for the reason that the two cannot be separated.

9212. *If in taking a pledge thou shalt have taken thy companion's garment in pledge.* That hereby is signified, if acquired truths be parted asunder by fallacies derived from the things of sense, is evident from the signification of taking a pledge, as receiving a token for goods communicated; for a pledge is a token for goods which are lent. When spiritual things are understood in the place of such goods, then to communicate goods means to instruct in truths, and a token or pledge in this case is sensual truth; for by the garment mentioned here as given in pledge is signified the ultimate of the natural, which is the sensual. Because this abounds in fallacies, and fallacies extinguish truths, therefore by taking thy companion's garment in pledge is signified the parting of truths asunder by fallacies from the things of sense. That these things are signified, is evident from the series of the things following in the internal sense. By a garment in general is signified all that which clothes 2
another thing, and thus whatever is relatively exterior. So the external or natural man is called a garment in respect to the internal or spiritual man. In like manner truth is called a garment in respect to good, because truth clothes good; so likewise acquired truth in respect to the truth of faith, which is of the internal man. The sensual, which is the ultimate of life with man, is a garment in respect to truth acquired [*scientificum*]. That garments are lower things which cover higher, or what is the same, exterior things which cover interior, may be seen above (n. 2576, 5248), and in general that they are truths (n. 4545, 4763, 5319, 5954, 6914, 6917, 9093), and acquired or lower truths (n. 6918), also sensual truths (n. 9158); and that the sensual is the ultimate of life with man (n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693), and is in fallacies (n. 5084, 5089, 6201, 6948, 6949, 7442). That 3

garments mean truths takes its origin from representatives in the other life, where angels and spirits appear clothed in garments according to the states of faith or truth in which they are; and their garments vary according to the changes of that state. They who are in genuine truth appear clothed in white garments, and they who are in truths derived from good appear in shining garments. They however who are only in good, as are the angels of the inmost heaven, who are called celestial, appear without clothing. Therefore it is that garments are truths and that by garments in the Word are signified truths, as may be evident from the passages before quoted, to which may be added the following from the Evangelists — from Mat-
4 thew: When Jesus was transfigured, *His face did shine as the sun, and His garments became as the light* (xvii. 2). By the face in the Word are signified the interiors, especially the affections (n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849), and by the face of God, good itself (n. 222, 223, 5585); by the sun is signified the Divine love (n. 2441, 2495, 3636, 3643, 4060, 4321, 4696, 7083, 8644). Thus it is plain what is signified by the face of the Lord shining as the sun, namely, that His interiors were the good of the Divine love. That His garments became as the light signifies Divine truth proceeding from Him, which also in heaven appears as light (n. 1521, 1619–1632, 3195, 3222, 3485, 3636, 3643,
5 4415, 5400, 8644). Again: When Jesus *drew nigh unto Jerusalem . . . they brought the ass, and the colt, and put on them their garments, and they set Him thereon. And the multitude in great numbers spread their garments in the way; and others cut branches from the trees, and strewed them in the way* (xxi. 1, 7, 8). Riding on an ass and her colt was a representative of the highest judge and king (see n. 2781), as is manifest also from what precedes, in the fifth verse: *Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and*

upon a colt the son of a beast of burden (see also Mark xi. 1–11: Luke xix. 28–40: John xii. 12–15: Zech. ix. 9, 10). In Zechariah it is said of the Lord that He rode upon an ass, even upon a young ass, the son of she-asses, and He is there called a King; and it is added that His dominion shall be from sea even to sea, and from the river even to the ends of the earth. That the highest judge rode upon a she-ass, and his sons upon young asses, may be seen in Judges (v. 9, 10; x. 3, 4; xii. 14); and that the king rode upon a she-mule, and the sons of the king upon mules, may be seen in the First Book of the Kings (i. 33, 38, 44, 45) and in the Second Book of Samuel (xiii. 29). By the disciples' putting their garments on the ass and her 6
colt was represented that truths in the whole complex were placed under the Lord as Highest Judge and King; for the disciples represented the church of the Lord as to truths and goods (n. 2129, 3488, 3858, 6397), and their garments represented the truths themselves (n. 4545, 4763, 5319, 5954, 6914, 6917, 9093). The like was represented by the multitude strewing their garments in the way, and also branches of trees. The reason why they strewed them in the way was that by way is signified the truth whereby the man of the church is led (n. 627, 2333, 3477). The reason why they strewed branches of trees was that trees signified the perceptions and also the knowledges of truth and good (n. 2682, 2722, 2972, 4552, 7692), and their branches are the truths themselves. This was also done in conformity with a customary ceremony; for when the highest judges and kings rode in their pomp, the princes of the people then put their garments on the asses and mules ridden, and the people themselves strewed their garments on the way, or in their place branches of trees; for the judicial principle in heaven is the Divine truth from the Divine good, and the regal principle is the Divine truth (n. 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148).
In Luke: *No man putteth a piece of a new garment into* 7

an old garment; for so he rendeth the new, and the piece from the new agreeth not with the old (v. 36). The Lord used this similitude to describe the truth of the new church and the truth of the old church, for the garment is truth. To sew or to put one into the other is to destroy both; for the truth of the new church is interior truth, and therefore truth for the internal man; but the truth of the old church is exterior truth, and therefore truth for the external man. In the latter truth was the Jewish Church, for this church by external things represented internal; but the church at this day is in internal truths which had been represented, since the Lord revealed these truths. That these latter truths do not agree with external truths, so that they may abide together, is signified by the above words of the Lord. And from this again it is plain that a garment
8 signifies the truth of the church. In John: Jesus said unto Peter, *Verily, verily, I say unto thee, When thou wast a boy, thou girdedst thy loins and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thy loins, and lead thee whither thou wouldest not* (xxi. 18). He who has no knowledge of the internal sense of the Word, cannot know what this passage involves. That it contains arcana, is plain. In the internal sense by Peter is signified the faith of the church — see the preface to Genesis xviii. and xxii. (also n. 3750, 6000, 6073, 6344). Thus by Peter when a boy is signified the faith of the church such as it is in its beginning; and by Peter when old, the faith of the church such as it at its end. From this it is plain what is signified by the words, When thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest, namely, that the faith of the church in its beginning is the faith of truth from good, and thus the faith of charity toward the neighbor and of love to the Lord, and that then the man of the church does good from freedom, because from the Lord; for the loins are the goods of love (n. 3021, 3294, 4280,

4575, 5050–5062), and thus to gird the loins is to clothe good with truths; walking means living (n. 519, 1794, 8417, 8420), and thus walking whither one would is living in freedom, since they live in freedom, or act from freedom, who are in faith from love to the Lord and from charity toward the neighbor, being then led by the Lord (n. 892, 905, 2870–2893, 6325, 9096). When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thy loins, and lead thee whither thou wouldest not, signifies that the faith of the church at its end will become none, and that then falsities of evil from the loves of self and the world will succeed, and will subject faith to servitude. This is the hidden meaning which lies concealed in these words of the Lord, and which can be seen from their internal sense only. From this again it is plain in what manner the Lord spoke, namely, that in every particular there was an internal meaning, to the intent that heaven might be conjoined to the world by the Word; for without the Word there is no conjunction, that is, without revealed Divine truth; and if there be no conjunction, the human race perishes.

9213. *At the going down of the sun thou shalt restore it unto him.* That this signifies that it must be restored before a state of shade arises from the enjoyments of external loves, is evident from the signification of the going down or setting of the sun, as a state of shade arising from the enjoyments of external loves. The case is this: in heaven there are vicissitudes of heat as to those things which are of the good of love, and there are vicissitudes of light as to those things which are of the truth of faith, and thus there are vicissitudes of love and of faith. In hell also there are vicissitudes, but such as are opposite to those in heaven, because there they are the vicissitudes of the love of evil and of the faith of falsity. These vicissitudes correspond to the changes of the seasons of the year on the earth, namely, spring, summer, autumn, and winter, and then

again spring, and so on. But in the spiritual world instead of times there are states; for there are not changes of heat and light, but of love and faith. But it is to be known that these vicissitudes are not alike with one as with another, but differ with every one according to the state of life acquired by him in the world. The setting of the sun in heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love to the Lord and love toward the neighbor; for those who are there then come into the enjoyments of external loves, which bring with them a shade as to faith. For when an angel or spirit is in externals, he is also in shade; but when he is in internals, then he is in the enjoyments and blessings of heavenly loves, and at the same time in the delights of faith, that is, in the light of truth. These are the states to which the spring and summer seasons on the earth correspond. From these things it may now be evident why the going down or setting of the sun signifies a state of shade arising from the enjoyments of external loves. Concerning these vicissitudes more may be seen above (n. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812).

2 From what has now been said may be seen what is meant by saying that acquired truths which have been parted asunder by fallacies derived from the things of sense must be restored before a state of shade arise from the enjoyments of external loves, which is signified by the law, If thou take thy companion's garment in pledge, at the going down of the sun thou shalt restore it unto him. For thereby is meant that truths taken away by fallacies must be restored while the man is still in the light of truth; for then he may recover them, and may also dispel the falsities induced by fallacies; but this he cannot do when he is in a state of shade arising from the enjoyments of external loves, inasmuch as these enjoyments reject those truths, and the shade does not receive them, and thus the fallacies cling to the man, and are appropriated. The reason why exter-

nal enjoyments, that is, those of the external man, are of such a nature, is, that they cohere with the world, and are also excited and as it were vivified by its heat. It is otherwise with internal enjoyments and blessings, or those of the internal man. These cohere with heaven and are also excited and vivified by its heat, which is love from the Lord. This judgment, or this law, is thus delivered in another 3
passage in Moses: *One shall not take in pledge the mill or the upper millstone: for he taketh the soul in pledge* (Deut. xxiv. 6). By a mill are signified such things as serve for procuring faith, and afterward charity (n. 7780), and by the soul is signified the life of faith from charity (n. 9050). From this it is plain what is meant by not taking in pledge a mill, for he taketh the soul in pledge. Again: *Thou shalt not wrest the right of the stranger and the orphan; nor shalt thou take a widow's garment in pledge* (Deut. xxiv. 17) — where to take a widow's garment in pledge is to take away in any manner the truths which desire good; for a garment means truth (see n. 9212), and a widow is one who is in good and desires truths, or, in an abstract sense, good desiring truths (n. 9198); for if truth be taken away, good with its desire therefor perishes. And again: 4
If thou dost lend thy companion anything, thou shalt not go into his house to take a pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without. And if he be a needy man, thou shalt not lie in his pledge; restoring thou shalt restore to him the pledge when the sun goeth down, that he may lie in his garment, and may bless thee: and it shall be justice before thy God (Deut. xxiv. 10–13). That the creditor should stand without, and the pledge should be brought forth to him, signifies how response is to be made to truths communicated; for by lending is signified communication of truth, and by taking a pledge is signified response. That these things are signified, no one can know except from such things as take place in the other life, and thus unless he knows what

is meant by going into the house, and what by standing without, and therefore what is meant by bringing forth without. They who in the other life go into the house of another and converse together in one room, so communicate their thoughts with all who are there that the latter know no otherwise than that they themselves think those things form themselves. But if they stand without, then the thoughts are indeed perceived, but as coming from another, and not from themselves. This happens every day in the other life. Wherefore they who are of one opinion, or of one sentiment, appear together in one house; and they are still more so if they appear in one room of the house; and when the same disagree, then they are removed from their eyes who disagree. Such appearances are presented everywhere and constantly in the other life. The reason is that likeness of thoughts conjoins and causes presence, for thought is internal sight, and there are not distances of place in the other life as in the world. From this it is plain what is meant by not going into the house, but standing without and taking the pledge, namely, that one should not bind or incite another to confirm one's own truths, but should hear him and receive responses such as they are in him. For one who binds and incites another to confirm one's own truths causes that other not to think and speak from himself, but from him. And when any one thinks or speaks from another, the truths with him are thrown into disorder, and yet he is not amended, except in the case of one who is as yet ignorant of these truths. Thus it is further manifest that in each expression of the Word there are things which correspond to such things as are in the spiritual world.

9214. *For that is his only covering.* That this signifies, because the things of the senses underlie interior things, is evident from the signification of a covering or garment, as the sensual — of which see above (n. 9212), as also that the sensual underlies interior things, because it is the ultimate of man's life.

9215. *It is his garment for his skin.* That this signifies that they also clothe the exteriors, is evident from the signification of a garment, as the sensual in general, or the things of the senses, as above; and from the signification of the skin, as what is exterior and which clothes interior things, but still within the sensual. What the skin means, and who correspond to the skin in the other life, may be seen above (n. 3540, 5552–5559, 8977, 8980). The natural of man is interior, is exterior or middle, and is outermost. The interior natural communicates with heaven; the middle or exterior natural communicates on the one part with the interior, and by it with heaven, and on the other part with the outermost, and by it with the world (n. 4009, 4570, 5118, 5126, 5497, 5649, 5707). The outermost natural is the sensual, which is here signified by the garment. This receives the objects of the world, and thus serves the interiors. It is called the only covering, because it is the ultimate, and thus is common to all. It is the exterior or middle natural which is signified by the skin. Thus it is plain that by the words, It is his garment for his skin, is signified that the sensual also clothes the exteriors. That the sensual is the ultimate of man's life, and thus the common covering, may be seen above (n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693).

9216. *Wherein he may sleep.* That this signifies the resting upon them, is evident from the signification of sleeping, as resting, and here upon the external sensual, which is signified by the garment (see n. 9212); for it is said, the garment wherein he may sleep. How it is to be understood that interior things have rest upon the sensual, shall be told. The sensual is the ultimate of man's life, as was shown above; and that which is the ultimate contains all the interiors and is their common [containant], for they terminate in it, and thus rest upon it. This is so in the case of the skin, which is the outermost or ultimate covering of the body, for in this the interiors of the body ter-

minate, because it contains them, thus they also rest upon it. The case is similar in regard to the peritoneum in the body, for, since this contains the viscera of the abdomen, these rest upon it, and also have a common connection with it. It is the same too with the pleura with respect to
2 the viscera of the thorax. It is the like also with all the things which have relation to man's very life, as with those which relate to his intellectual, and those which relate to his voluntary. These also follow in order from interiors to exteriors. Exteriors are outer knowledges with their delights, and most external or outermost things are those of the senses, which communicate with the world by the sight, the hearing, the taste, the smell, and the touch. Upon these rest the interiors, for in these they terminate. These are the things which are signified in the spiritual sense by the covering or garment "wherein he may sleep." That sensuals are a garment or covering, is from correspondences, for, as was said above (n. 9212), spirits and angels appear clothed in garments according to their truths of faith, in shining garments those who are in truths from good, as were the angels at the Lord's sepulchre (Luke xxiv. 4: Matt. xxviii. 3), and others in white garments of fine linen, as those spoken of in the Apocalypse (xix. 14), and others
3 again in garments of various colors. Moreover it is to be known that each and all things proceed from the first or inmost successively to their ultimates, and there rest, also that prior or interior things have a connection with ultimates in successive order. Wherefore, if the ultimates be removed, the interiors also are dissipated. So also there are three heavens; the inmost or third heaven flows into the middle or second heaven, the middle or second heaven flows into the first or lowest heaven, and this again flows in with man. Thus the human race is the last in order, and in it heaven terminates and upon it heaven rests. Wherefore the Lord from His Divine always provides that with the human race there shall be a church, in which there

shall be revealed truth Divine, which in our earth is the Word. By means of this there is a continuous connection of the human race with the heavens. Therefore it is that in every expression of the Word there is an internal sense which is for heaven, and which is of such a nature that it conjoins angelic minds with human minds by a bond so close that they act as one. From this again it is plain how the case is with the resting of interior things upon ultimate.

9217. *And it shall be, when he shall cry unto Me.* That this signifies supplication to the Lord, is evident from the signification of crying unto Jehovah, as supplication to the Lord — as above (n. 9202).

9218. *That I will hear.* That this signifies aid, may also be seen above (n. 9203).

9219. *For I am merciful.* That this signifies that from Him out of mercy is everything of aid, is evident from the signification of being merciful, when said of the Lord, as that from Him is everything of aid. It is out of mercy, because all things which are from the Lord are of mercy, inasmuch as the very *Esse* of the Lord is Divine love, and love is called mercy when it is extended toward those who are in pitiful plight, and thus with reference to the whole human race, for this is placed in pitiful plight, since the proprium or selfhood of the human race is nothing but evil (n. 210, 215, 874–876, 987, 1581, 5660, 5786, 8480).

9220. Verses 27–30. *Thou shalt not curse God, and a prince in thy people thou shalt not execrate. The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay: the firstborn of thy sons shalt thou give unto Me. Likewise shalt thou do with thine ox, and with thy flock: seven days it shall be with its mother; on the eighth day thou shalt give it unto Me. And ye shall be men of holiness unto Me: therefore ye shall not eat any flesh that is torn in the field; ye shall cast it to a dog.* "Thou shalt not curse God" signifies that truths Divine are not to

be blasphemed; "a prince in thy people thou shalt not execrate" signifies that neither are the doctrines of truth to be blasphemed. "The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay" signifies that, since all the goods and truths of faith are from the Lord, they are to be ascribed to Him, and not to self; "the firstborn of thy sons shalt thou give unto Me" signifies all the things of faith which are therefrom. "Likewise shalt thou do with thine ox, and with thy flock" signifies even to exterior and interior good; "seven days it shall be with its mother" signifies their first state in respect to truths; "on the eighth day thou shalt give it unto Me" signifies the beginning of the following state, when one lives from good, that then he is with the Lord. "And ye shall be men of holiness unto Me" signifies a state of life then from good; "therefore ye shall not eat any flesh that is torn in the field" signifies that the falsified good of faith shall not be conjoined; "ye shall cast it to a dog" signifies that it is unclean.

9221. *Thou shalt not curse God.* That this signifies that truths Divine are not to be blasphemed, is evident from the signification of cursing, as blaspheming, for they who blaspheme, curse. That it means that truths Divine are not to be blasphemed, is because God in the internal sense means the Divine truth proceeding from the Lord. Wherefore when truth is treated of in the Word, the Lord is called God, and when good is treated of, He is called Jehovah (see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160). Hence angels are truths, because they are receptions of truth Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301, 8867), as also are judges (n. 9160).

9222. *And a prince in thy people thou shalt not execrate.* That this signifies that neither are the doctrines of truth to be blasphemed, is evident from the signification of a prince, as the primary truths of the church (see n. 5044); from the signification of a people, as those who are in truths of

doctrine (n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of execrating, as blaspheming. How these things cohere, is plain from the internal sense; for by not cursing God is signified not blaspheming truth Divine, and by not execrating a prince is signified not blaspheming the doctrine of truth. Truth Divine is the Word, and the doctrine of the church is truth thence derived. It is allowed briefly to state how the case is with the blaspheming of truth Divine. Truth Divine is the Word, and it is doctrine derived from the Word. They who at heart deny these things blaspheme, though with the mouth they may praise the Word and preach it. In the denial lies blasphemy, which also bursts forth when they meditate left to themselves, and especially in the other life; for there hearts speak, externals having been removed. They who 2
blaspheme or deny the Word can receive nothing of the truth and good of faith; for the Word teaches that the Lord is, that there is a heaven and a hell, that there is a life after death, that there is faith and charity, besides many other things which without the Word, that is, without revelation would be entirely unknown (n. 8944). Wherefore they who deny the Word cannot receive anything which the Word teaches; for, when they read it or hear it, denial arises, which either extinguishes the truth or turns it into falsity. Wherefore with the man of the church 3
the first of all things is to believe the Word, and this is the primary thing with him who is in the truth of faith and the good of charity. But with those who are in the evils of the loves of self and the world, the primary thing is not to believe the Word, for they reject it instantly when they think about it, and likewise blaspheme it. If a man should see how great and how dreadful blasphemies against the Word are with those who are in the evils of these loves, he would be struck with horror. The man himself during his abode in the world does not know this, because these blasphemies lie concealed behind the ideas of active thought,

which passes into speech with men. Nevertheless they are
4 revealed in the other life, and appear horrible. Blasphemies are of two kinds; there are those which proceed from the intellectual and not at the same time from the voluntary, and those which proceed from the voluntary through the intellectual. It is these latter blasphemies which are so horrible, but not the former. Those which proceed from the voluntary through the intellectual are from evil of life; but those which come forth only from the intellectual and not at the same time from the voluntary are from falsity of doctrine or from the fallacies of the external senses, which deceive a man grounded in ignorance. These things are said that it may be known how it is with the blaspheming of truth Divine, that is, of the Word, and of doctrine thence, which are signified by cursing God and execrating the prince of the people.

9223. *The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay.* That this signifies that since all the goods and truths of faith are from the Lord, they are to be ascribed to Him, and not to self, is evident from the signification of the first fruits, as those things which are to be in the first place, and thus those which are to be the primary of all — of which more will be said below; from the signification of corn, as the good of the truth of faith (see n. 5295, 5410, 5959); from the signification of wine, as the truth of good, and thus the truth of the good of faith (n. 1798, 6377); and from the signification of not delaying, when said concerning the good and truth of faith, as ascribing from affection; for that which is done not tardily, but quickly, is done from the affection of love (n. 7695, 7866). That ascription to the Lord is meant, is because the first fruits, as well as the firstborn, were given unto Jehovah, and by Jehovah were given unto Aaron and his seed; and in the Word by Jehovah is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Wherefore, since the first fruits of corn

and wine are the goods and truths of faith, it is meant that these are to be ascribed to the Lord, because they are from Him. That everything of thought and of will with man flows in, and that all good and truth are from the Lord, may be seen above (n. 2886–2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8864, 9110), and also from experience (n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626). The 2
first fruits, which were to be offered to the Lord, were the first fruits of the harvest and the first fruits of the vintage, also the first fruits of shearing, and likewise the first fruits of fruit. The first fruits of the harvest were ears of corn, parched and green, also the sheaf which was to be waved and afterward what was from the threshing floor, which were cakes. But the first fruits of the vintage were the first fruits of wine, of must, and of oil; and besides these there were the first fruits of the sheep-shearing and also the first fruits of fruit, which were offered in a basket. Moreover also all the firstborn were offered to the Lord, of which were redeemed the firstborn of men and also the firstborn of those animals which were not offered in the sacrifices, as the firstborn of asses, of mules, of horses, and the like. The first fruits and the firstborn were offered unto Jehovah, and by Jehovah were given unto Aaron and unto his seed, for the reason that Aaron and his sons, who administered the office of the high-priesthood, represented the Lord. By the first fruits of corn and wine, in this verse, are meant all the first fruits of the harvest and the vintage, just now spoken of; for in the original tongue the expressions used are the fulness of corn and the tear of wine, fulness meaning a harvest ripe and gathered in, and tears meaning what is distilled. What the first fruits represented, 3
in particular — for all the statutes and the ceremonials enjoined upon the sons of Israel by the Lord represented

the internal things of the church — may be evident from the several kinds of produce the first fruits of which were given, viewed in the internal sense. That corn is the good of faith, and wine the truth of faith, may be seen in the passages above cited. That the first fruits were to be given to Jehovah, signified that it is the first thing of the church to ascribe all the goods and the truths of faith unto the Lord, and not to self. To ascribe unto the Lord is to know, to acknowledge, and to believe that these things are from the Lord, and nothing of them from self; for, as was shown above, everything of faith is from the Lord. The first fruits have this signification because the first fruits were offerings and gifts, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, that is, from the Lord, and consequently an acknowledgment that all things are from Him, and in the internal sense an acknowledgment of the goods and truths of faith, which are signified by harvest, by corn, oil, must, wine, wool, and fruits, of which the first fruits were given. Concerning these first fruits, see the following passages of the Word (Exod. xxiii. 19; xxxiv. 26: Lev. xxiii. 10, 11, 20: Num. xv. 19–21; xviii. 12, 13: Deut. xviii. 4; xxvi. 1–11). The like is signified by the first fruits in Ezekiel (xx. 40) and in Micah (vii. 1, 2).

9224. *The firstborn of thy sons shalt thou give unto Me.* That this signifies that also all the things of faith, which are therefrom, are to be ascribed to the Lord, and not to self, is evident from the signification of the firstborn of the sons, as all things of the faith of the church (see n. 2435, 6344, 7035, 7039, 7778, 8042); and from the signification of giving unto Me, as ascribing unto the Lord, for by Jehovah in the Word is understood the Lord. All the things of faith, which are signified by the firstborn of the sons, are those which are from the good of charity, for faith exists from that good, inasmuch as truths, whether they are taken from the Word or from the doctrine of the church, cannot

in any wise become truths of faith unless there is good in which they may be implanted. The reason is that it is the intellectual which first receives truths, inasmuch as it sees them and introduces them to the will; and when they are in the will, then they are in the man, for the will is the man himself. Wherefore he who supposes that faith is faith with man, before he wills those truths and from willing them does them, is very much deceived. Neither have the truths of faith any life before man wills them and does them. Everything which is of the will is called good, because it is loved. Thus truth becomes good, or faith becomes charity in the will. There are two controversies 2
which have troubled the church from the earliest times — the one whether faith or charity is the firstborn of the church, and the other whether faith separate from charity is saving. These controversies have existed because the truths which are to become truths of faith are apperceived by man, but not the good which is of charity, before that he is regenerated. For the truths of faith enter by an external way, namely, by the hearing, and are stored up in the memory, and come forth to view therefrom in the intellectual. But the good of charity flows in by an internal way, namely, through the internal man out of heaven, that is, through heaven from the Lord, and does not therefore become a matter of apperception until the truths which are called truths of faith begin to be loved for the sake of good use and for the sake of life; and this is effected when they become of the will. From this now it is that faith was said to be the firstborn of the church, and also that the right of primogeniture was attributed to it, that is, the right of priority and superiority over the good of charity; when notwithstanding the good of charity is actually prior and superior, and the truth of faith only apparently so (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273). That the man of the church has been in obscurity 3

on these subjects, is because he has not perceived that all things in the universe have reference to truth and to good, and that they must have reference to both, in order to be anything. Neither has he perceived that in man there are two faculties, the understanding and the will, and that truth has reference to the understanding and good to the will, and that if reference is not had to both, nothing is appropriated to man. Inasmuch as these things have been in obscurity, and yet the ideas of man's thought are founded in such things, therefore the error could not be made manifest before the natural man; when yet if it had been once made manifest, the man of the church would have seen, as in clear light from the Word, that the Lord Himself has spoken innumerable things concerning the good of charity, and that this good is the principal thing of the church, and that faith is nowhere else than in that good. The good of charity consists in doing good from willing good. He would also have seen the errors which the doctrine of faith separate from charity introduces, as, for example, that a man can will evil and believe truth, and consequently that truth may accord with evil; also that faith can make the life of heaven with a man whose life is infernal, and consequently that the one life can be transcribed into the other, and thus that they who are in hell can be taken up into heaven and live among angels a life contrary to their former life; not considering that to live a life contrary to the life which a man has acquired in the world is to be deprived of life, and that they who attempt this are like those who are in the agony of death, and who in direful torments end their life. Such errors, and very many others, are induced by the doctrine of faith separate from charity.

9225. *Likewise shalt thou do with thine ox, and with thy flock.* That this signifies even to exterior and interior good, is evident from the signification of an ox, as exterior good, and from the signification of a flock, as interior good (see n. 5913, 8937, 9135).

9226. *Seven days it shall be with its mother.* That this signifies the first state in respect to truths, is evident from the signification of seven days, as the first state of those who are being regenerated — for days are states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213), and seven means from beginning to end, thus what is full (n. 728, 6508) ; and from the signification of mother, as the church as to truth, and thus also the truth of the church (n. 289, 2691, 2717, 3703, 4257, 5581, 8897). Hence it follows that by seven days it shall be with its mother, is signified the first state to the full, that is, an entire state from beginning to end, in respect to truths. How this is, will be shown in the following paragraph.

9227. *On the eighth day thou shalt give it unto Me.* That this signifies the beginning of the following state, when one lives from good, that then he is with the Lord, is evident from the signification of the eighth day, as the beginning of a following state (see n. 2044, 8400) ; and from the signification of giving to Jehovah, as to the Lord, for by Jehovah in the Word is understood the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). The reason why it means that when one lives from good, then he is with the Lord, is, that in the internal sense the subject is the two states of the man who is being regenerated, and the first state is when he is led by the truths of faith to the good of charity, and the second state is when he is in that good. Because he is then with the Lord, therefore these things are signified by, thou shalt give it unto Me. That there are two states with man when he is being regenerated, the first when he is being led by the truths of faith to the good of charity, and the second when he is in the good of charity, may be seen above (n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701), and that man is in heaven, and thus with the Lord, when he is in the good of charity (n. 8516, 8539, 8722, 8772, 9139). It shall further be told briefly how it 2

is in regard to this twofold state with the man who is being regenerated. It was shown above (n. 9224) that the truths which are called truths of faith enter by an external way with the man, and that the good which is of charity and love enters by an internal way. The external way is through the hearing into the memory, and from the memory into his understanding; for the understanding is man's internal sight. By this way the truths enter which are to become truths of faith, to the end that they may be introduced into the will, and may thus be appropriated to the man. Good which flows in from the Lord by the internal way, flows into the will, for the will is man's internal. The good which is from the Lord meets within the confines there the truths which have entered by the external way, and by conjunction causes the truths to become good. So far as this is effected, so far the order is inverted, that is, so far the man is not led by truths, but by good, and conse-
3 quently so far he is led by the Lord. From these things it may be evident how the man is raised up from the world into heaven when he is being regenerated. For all things which enter by the hearing enter from the world, and those things which are stored up in the memory, and in the memory are apparent to the understanding, appear in the light of the world which is called natural light, or lumen. But those things which enter the will or which become of the will, are in the light of heaven, which light is the truth of good from the Lord. When these things come forth from the will into act, they return into the light of the world, but in that light they then appear under an altogether different form; for before in each thing the world was within, but afterward in each thing heaven is within. From this it is also evident why a man is not in heaven until he does truths from willing them, and thus from the affection of charity.

9228. That seven signifies an entire period from beginning to end, and thus what is full, is evident from many

passages in the Word — as in Isaiah: *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the hurt of His people* (xxx. 26) — where the subject is the salvation of the faithful and their intelligence and wisdom in the Lord's kingdom. The moon is faith from the Lord, and thus faith in the Lord, and the sun is love from the Lord, and thus love to the Lord (see n. 30–38, 1521, 1529–1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5377, 7078, 7083, 7171, 8644); the light of the sun being sevenfold, as the light of seven days, is a full state of intelligence and wisdom from love and faith in the Lord. In Ezekiel: *They that dwell in the cities of Israel shall* 2 *go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears; and they shall kindle fire with them seven years: so that they shall take no wood out of the field, neither cut down any out of the forests. . . . And seven months . . . shall they cleanse the land* (xxxix. 9, 12). Here the subject is the destruction of falsity. The weapons which are enumerated are falsities by which the evil fight against the truths of the church; to kindle fire with them seven years signifies full destruction by the lusts of the loves of self and of the world; that they shall bring no wood out of the field, neither cut down any out of the forests signifies until nothing of good remains, either in the interior or in the exterior man; to cleanse the land seven months signifies full restoration of good and truth in the church. That weapons are truths that combat against falsities, and in the opposite sense falsities that combat against truths; that bows with arrows are the doctrinals of truth, and in the opposite sense the doctrinals of falsity; that a handstaff is the power of truth, and in the opposite sense the power of falsity; that to set on fire and burn is to lay waste by the lusts of the loves of self and of the world; that wood out of the field is the interior goods of

the church, and wood out of the forests knowledges of good and of truth; and that the land is the church — all this has been shown in very many passages. Every one can see that other things are signified here than those which stand forth in the letter, as that they should burn the weapons and make fires seven years, and that they should bring no wood out of the field, neither cut down any out of the forests. And further that holy and Divine things are signified, is known, because the Word is holy and from the Divine; but what holy and Divine things are contained in these words cannot at all be known, unless it is known what is signified by weapons, what by seven years and by seven months, and what by wood out of the field and wood out of the forests. Thus it is plain that these prophetic words cannot be at all apprehended without some acquaintance
3 with the internal sense. In David: *Seven times a day do I praise Thee, because of the judgments of Thy justice* (Ps. cxix. 164). Again: *Render unto our neighbors sevenfold into their bosom* (Ps. lxxix. 12) — where sevenfold means in full. In like manner in Moses, that they should be punished sevenfold if they transgressed the commandments and the statutes (Lev. xxvi. 18, 21, 24, 28). He who does not know that seven signifies an entire period from beginning to end, and thus what is full, will believe that seven weeks signify seven periods of time in the following passage in Daniel: *Know and perceive that from the going forth of the Word to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks* (ix. 25). But the seven weeks unto the Messiah, the Prince, signify that which is said of the Lord, that He shall come in the fulness of time, and thus signify an entire period. So it is plain that the seven spirits before the throne of God (Apoc. i. 4), the book sealed with seven seals (Apoc. v. 1), and the seven angels having seven bowls which are the seven last plagues (Apoc. xv. 1, 6, 7; xxi. 9), do not mean seven spirits, nor seven seals, nor seven angels, nor seven

bowls, nor seven plagues, but all things in fulness. So by the barren one bearing seven (1 Sam. ii. 5) is not meant seven, but much, even to fulness. Because seven had such 4
a signification, it was therefore ordained that a priest should put on the garments seven days, when he was initiated (Exod. xxix. 30), that his hands should be filled seven days (verses 24, 35), that the altar should be sanctified seven days (verse 37), and that they who were initiated into the priesthood should not go out from the tent for seven days (Lev. viii. 33). It is similar with the passages in which it is said, when the unclean spirit goeth out of the man and returneth with seven others (Matt. xii. 43–45 : Luke xi. 24–26), and, if a brother sin seven times in the day, and seven times turn again, he should be forgiven (Luke xvii. 4), and that the heart of Nebuchadnezzar should be changed from man's, and a beast's heart should be given unto him, until seven times had passed over him (Dan. iv. 16, 23, 25) ; also that Job's friends sat down with him upon the earth seven days and seven nights, and spake nothing unto him (Job ii. 13). That seventy in like manner signifies what is full, may be seen above (n. 6508), and also a week, that is, seven days (n. 2044, 3845). From these examples it may now be evident that by the eighth day is signified the beginning of the following state.

9229. *And ye shall be men of holiness unto Me.* That this signifies a state of life then from good, is evident from the signification of men of holiness, as those who are led of the Lord ; for the Divine which proceeds from the Lord is the holy itself (see n. 6788, 7499, 8127, 8302, 8806), and thus they who receive it in faith and also in love are called holy. He who believes that a man is holy from any other source, and that anything else with him is holy than what is from the Lord and is received, is very greatly deceived. For that which is of man and is called his proprium, is evil. That man's proprium is nothing but evil, may be seen above (n. 210, 215, 694, 874–876, 987, 1047, 4328, 5660,

5786, 8480, 8944), also that so far as a man can be withheld from his proprium, so far the Lord can be present, and thus that so far the man has holiness (n. 1023, 1044, 1581, 2256, 2388, 2406, 2411, 8206, 8393, 8988, 9014).
2 That the Lord is alone Holy and that that alone is holy which proceeds from the Lord, and thus that which man receives from the Lord, is plain from the Word throughout —as in John: *I sanctify Myself, that they also may be sanctified in truth* (xvii. 19) —where sanctifying Himself means making Himself Divine by His own power, and they are said to be sanctified in truth who receive Divine truth proceeding from Him in faith and life. Wherefore also the Lord after His resurrection, speaking with the disciples, *Breathed on them, and said unto them,*
3 *Receive ye the Holy Spirit* (John xx. 22). The breathing upon them was representative of making them alive by faith and love —as also in the second chapter of Genesis: *Jehovah breathed into his nostrils the breath of lives; and man became a living soul* (verse 7); in like manner in other passages (Ps. xxxiii. 6; civ. 29, 30: Job. xxxii. 8; xxxiii. 4: John iii. 8). From this also the Word is said to be inspired, because it is from the Lord, and they who wrote the Word are said to have been inspired. That breathing, and thus inspiration, corresponds to the life of faith, may be seen above (n. 97, 1119, 1120, 3883–3896). Thus it is that the spirit in the Word is so called from wind or breath, and that what is holy from the Lord is called the wind or breath of Jehovah (n. 8286); and that the Holy Spirit is the holy which proceeds from the Lord (n. 3704,
4 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199). So also in John it is written that the Lord *baptizeth with the Holy Spirit* (i. 33), and in Luke that *He baptizeth with the Holy Spirit and with fire* (iii. 16). To baptize in the internal sense signifies to regenerate (n. 4255, 5120, 9088); to baptize with the Holy Spirit and with fire is to regenerate by the good of love. That fire is the good of love

may be seen above (n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324). In John: *Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy* (Apoc. xv. 4). In Luke it is said by the angel concerning the Lord: *There shall be born of thee the holy* (i. 35). And in Daniel: *I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven* (iv. 13) — where the holy and the holy one stand for the Lord. Because the Lord alone is holy, therefore He is 5
called in the Old Testament the Holy One of Israel, the Redeemer, the Saviour, and Regenerator [Maker] (Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; xlvii, 4; xlviii. 17; xlix. 7; liv. 5; lv. 5; lx. 9, 14: Jer. l. 29; li. 5: Ezek. xxxix. 7: Ps. lxxi. 22; lxxviii. 41; lxxxix. 18). And therefore the Lord in heaven, and so heaven itself, is called a habitation of holiness (Jer. xxxi. 23: Isa. lxiii. 15: Jer. xxv. 30), also a *sanctuary* (Ezek. xi. 16; xxiv. 21), and also a *mountain of holiness* (Ps. xlviii. 1). For the same reason the middle of the tabernacle, where was the ark containing the Law, was called the Holy of Holies, or the most holy place (Exod. xxvi. 33, 34); for by the Law in the ark in the middle of the tabernacle was represented the Lord as to the Word, since the Law is the Word (n. 6752, 7463). From these things 6
it may be evident why it is that the angels are called holy (Matt. xxv. 31: Mark. viii. 38: Luke ix. 26: Ps. cxlix. 1: Dan. viii. 13), and also the prophets (Luke i. 70), and likewise the apostles (Apoc. xviii. 20); not that they are holy of themselves, but from the Lord, Who alone is holy, and from Whom alone proceeds the holy; for by angels are signified truths, since they are receptions of truth from the Lord (n. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301), by prophets is signified the doctrine of truth which comes by means of the Word from the Lord (n. 2534, 7269), and by apostles are signified all truths and goods of faith which

are from the Lord, in the complex (n. 3488, 3858, 6397).
7 The sanctifications among the Israelitish and Jewish people were that the Lord Who alone is holy might be represented, and that the holy which is from Him alone might be represented. For this was the sanctification of Aaron and his sons (Exod. xxix. 1, etc.: Lev. viii. 10, 11, 13, 30), the sanctification of their garments (Exod. xxix. 21, etc.), the sanctification of the altar, that it might be most holy (Exod. xxix. 37, etc.), the sanctification of the tent of meeting, of the ark of the testimony, of the table, of all the vessels, of the altar of incense, of the altar of burnt-offering, and of the vessels thereof, and of the laver and the base
8 thereof (Exod xxx. 26, etc.). That the Lord is the holy itself which was represented, is also plain from His words in Matthew, viewed in the internal sense: *Ye fools and blind: Whether is greater, the gold, or the temple that sanctifieth the gold? . . .* and *whether is greater, the gift, or the altar that sanctifieth the gift?* (xxiii. 17, 19.) By the temple was represented the Lord Himself, and also by the altar; and by the gold was signified the good which is from the Lord, and by the gift or the sacrifice were signified the things which are of faith and charity from the Lord. That the Lord was represented by the temple, may be seen above (n. 2777, 3720), also that He was represented by the altar (n. 2777, 2811, 4489, 8935, 8940), and that by gold was signified good from the Lord (n. 1551, 1552, 5658), and by a sacrifice worship from the faith and charity which are from the Lord (n. 922, 923, 2805,
9 2807, 2830, 6905, 8680, 8682, 8936). From these things it is now plain why it is that the children of Israel were called a holy people (Deut. xxvi. 19, and elsewhere), and here holy men, namely, from this, that in each thing of their worship were represented the Divine things of the Lord, and the celestial and spiritual things of His kingdom and church. Wherefore they were called holy in a representative sense. They themselves were not on that

account holy, because representatives regarded the holy things which were represented, and not the person who represented them (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806). Hence also it is that Jerusalem was 10 called holy, and Zion the mountain of holiness (Zech. viii. 3, and elsewhere). Also in Matthew: *And the sepulchres were opened; and many bodies of the saints that were dead were raised; and coming forth out of their sepulchres after the Lord's resurrection, they entered into the holy city, and appeared unto many* (xxvii. 52, 53). Jerusalem is here called the holy city, when yet rather it was profane, because the Lord had then been crucified in it, and it is therefore called Sodom and Egypt in the Apocalypse: *Their bodies lie on the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified* (xi. 8). But it is called holy from this, that it signifies the Lord's kingdom and church (n. 402, 2117, 3654). The saints that were dead appearing there, which happened to some in vision, signified the salvation of those who were of the spiritual church, and the elevation into the Holy Jerusalem, which is heaven, of those who until that time had been detained in the lower earth — of which above (n. 6854, 6914, 7090, 7828, 7932½, 8049, 8054, 8159, 8321).

9230. *Therefore ye shall not eat any flesh that is torn in the field.* That this signifies that the falsified good of faith shall not be conjoined, is evident from the signification of flesh, as good (see n. 7850, 9127); from the signification of a field, as the church in respect to good, and thus the good of the church (n. 2971, 3766, 7502, 7571, 9139, 9141); from the signification of what is torn, as what is destroyed by falsities, and thus what is falsified (n. 5828); and from the signification of eating, as appropriating and conjoining (n. 2187, 3168, 3513, 3596, 4745, 5643, 8001). Hence it is plain that by the words, Ye shall not eat any

flesh that is torn in the field, is signified that the good of the church, or the falsified good of faith, is not to be ap-
2 propriated or conjoined. It shall be briefly told here what the good of faith is, and what the truth of faith. Everything of the church is called the good of faith, which concerns life and use from among those things which the doctrine of the faith of the church teaches; in a word everything which concerns willing these things and doing them from obedience; for the truths of the faith of the church by willing and doing them become goods. But everything is called the truth of faith, which as yet is without the end of use, or for the sake of the life, and consequently which is known and held in the memory, and thence taken up by the understanding, and taught therefrom. For the truths of the church, so long as they do not go any further, are only knowledges inward and outward, and in respect to goods are outside the man himself; for man's memory and his understanding are like courts, and his will is like an inner chamber, inasmuch as the will is the man himself. From this it is plain what the truth of faith is, and what the good of faith. But the good which a man does in the first state during his regeneration is called the good of faith, whereas the good which he does in the second state, namely, after he is regenerated, is called the good of charity. Wherefore, when a man does good from the good of faith, he does good from obedience; but when he does good from the good of charity, he does it from affection. Concerning these two states with a man who is being regenerated, more may be seen above (n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227).

9231. *Ye shall cast it to a dog.* That this signifies that it is unclean, is evident from the signification of dogs, as those who render the good of faith unclean by falsifications. For all animals in the Word signify affections and inclinations such as are in man, the gentle and useful animals

signifying good affections and inclinations, but fierce and useless animals signifying evil affections and inclinations. That such things are signified by animals, is because the external or the natural man enjoys affections and inclinations, and also appetites and senses, similar to those of beasts. But the difference is, that man has an internal, which is called the internal man, and which is so distinct from the external that it can see the things which exist in the latter, and can rule over them and restrain them, and can also be elevated into heaven even to the Lord, and thus be conjoined with Him in thought and affection, and consequently in faith and love. This internal is also so distinct from the external that it can be separated from it after death, and can then live for ever. By this man is distinguished from the beasts. But they who are merely natural and sensual men do not see these things, for their internal man is closed toward heaven. Wherefore such do not know how to make any other distinction between man and beast than that man has the power of speech, which difference, however, merely sensual men make of little account. The 2
reason why dogs signify those who render the good of faith unclean by falsifications, is, that dogs eat unclean things, and also bark at men and bite them. Therefore also it was that the nations outside the church, which were in falsities from evil, were called dogs by the Jews, and were accounted most vile. That they were called dogs is manifest from the Lord's words to the Greek woman, the Syrophenician, whose daughter was grievously vexed with a demon: *It is not meet to take the children's bread, and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table* (Matt. xv. 26, 27: Mark vii. 27, 28). That here by the dogs are signified those who were outside the church, and by the children those who were within the church, is plain. In like manner in 3
Luke: *There was a certain rich man, which was clothed in purple and fine linen, and lived in mirth and splendor every*

day: and there was a certain poor man named Lazarus, which was laid at his gate, full of sores, and desiring to be filled with the crumbs that fell from the rich man's table: yea, even the dogs came and licked his sores (xvi. 19–21) — where by the rich man clothed in purple and fine linen are signified those who are within the church, the purple and fine linen with which he was clothed being knowledges of good and truth from the Word; by the poor man are signified those within the church who are in little good by reason of their ignorance of the truth, and yet desire to be instructed (n. 9209); that he was called Lazarus was from the Lazarus who was raised up by the Lord, of whom it is said that the Lord loved him (John xi. 1–3, 5, 36), that he was the Lord's friend (John xi. 11), and that he sat at table with the Lord (John xii. 2); his desiring to be filled with the crumbs that fell from the rich man's table signified his desire to learn a few truths from those within the church who had an abundance; the dogs which licked his sores are those outside the church who are in good though not in the genuine good of faith, licking sores means healing them in
4 such way as they can. In John: *Without are dogs, sorcerers, and whoremongers* (Apoc. xxii. 15) — where dogs, sorcerers, and whoremongers stand for those who falsify the good and truth of faith, and who are said to be without, since they are outside heaven or the church. That good falsified, and thus made unclean, is signified by dogs, is also plain in Matthew: *Give not that which is holy unto the dogs, neither cast your pearls before swine* (vii. 6). In Moses: *Thou shalt not bring the hire of a whore, or the price of a dog, into the house of Jehovah, for any vow: for both these are an abomination unto thy God* (Deut. xxiii. 18) — where the hire of a whore stands for falsified truths of faith, whoredom standing for the falsification of the truth of faith (n. 2466, 2729, 4865, 8904). And in
5 David: *Dogs have compassed me: the assemblies of evildoers have inclosed me, piercing my hands and my feet. . . .*

Deliver my soul from the sword: my only one from the power (hand) of the dog (Ps. xxii. 16, 20). Dogs here stand for those who destroy the goods of faith, and who are therefore called assemblies of evil-doers; delivering the soul from the sword is delivering from the falsity that lays waste the truth of faith — that a sword means falsity laying waste the truth of faith may be seen above (n. 2799, 4499, 6353, 7102, 8294), and the soul the life of faith (n. 9050). Thus also it is plain that delivering the only one from the power of the dog means delivering from the falsity that lays waste the good of faith. That some were to be dragged and to be eaten by dogs (1 Kings xiv. 11; xvi. 4; xxi. 23, 24: 2 Kings ix. 10, 36: Jer. xv. 3) signified that they would perish by unclean things. That some compared themselves to dead dogs (1 Sam. xxiv. 14: 2 Sam. iii. 8; ix. 8; xvi. 9) signified that they were to be accounted as most vile and were to be cast out. What further is signified by dogs may be seen above (n. 7784).

THE SPIRITS OF THE MOON.

9232. Certain spirits appeared above the head, and voices were heard thence like thunders; for their voices resounded just like thunder out of clouds after lightning. I supposed that there was a great multitude of spirits who had learned to give forth their voices with such a sound. The more simple spirits who were with me laughed at them, at which I was much surprised. The reason of their laughter was soon discovered, which was that the spirits who thundered were not many, but few, and that they were also small in stature, like boys, and that at other times by such sounds they had excited terror, and yet they could not do any harm at all.

9233. That I might know their character, some were sent down from on high where they were thundering, and what seemed strange, one carried another on his back, and

in this manner two of them drew near to me. They appeared of a countenance not unhandsome, but their faces were longer than the faces of other spirits. In stature they were like boys of seven years of age, but of more robust body: thus they were dwarfs. I was told by the angels that they were from the Moon.

9234. The one who was borne by the other, upon being set down, came to me, applying himself to my left side below my elbow. From that position he spoke, saying that when they utter their voice, they thunder in this manner, and that thereby they terrify those spirits who would do them harm, and some they put to flight, and thus they go safely whither they will. That I might know of a certainty that they made such a sound, he went away from me to some others, but not quite out of sight, and thundered in the same way. And they further showed to me how their voice, sent forth from the abdomen like an eructation, thus resounded.

9235. It was perceived that this had its existence from the fact that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and thus from some collection of air therein, for the reason that the Moon is not encompassed with such an atmosphere as that of other earths.

9236. I have been instructed that the inhabitants of the Moon represent in the Greatest Man the ensiform or xiphoid cartilage, to which the ribs are joined in front, and from which descends the fascia alba, which is the point of attachment for the muscles of the abdomen.

9237. That there are in fact inhabitants in the Moon is known to spirits and angels, for they often speak with them, and in like manner that there are inhabitants in the moons or satellites which revolve about the planet Jupiter and the planet Saturn. They who have not seen them and spoken with them still entertain no doubt of there being inhabitants, for they are likewise earths, and where there is an

earth, there is man; for man is the end for which every earth was created, and nothing has been made by the Supreme Creator without a purpose. That the end or purpose of creation is the human race, that there may be a heaven from it, may be evident to every one who thinks rationally. The angels also say that an earth without the human race cannot subsist, because the Divine provides all things on an earth for the sake of man.

9238. At the end of the following chapter it shall be told why the Lord willed to be born on our earth, and not on another.

CHAPTER TWENTY-THIRD.

THE DOCTRINE OF CHARITY AND FAITH.

9239. We speak of believing in God, and of believing those things which are from God. Believing in God is the faith which is saving; but believing the things which are from God is a faith which without the former is not saving. For believing in God is knowing and doing; but believing the things which are from God is knowing and yet not doing. They who are truly Christians both know and do, and thus they believe in God; but they who are not truly Christians know and do not. These are called by the Lord foolish, but the former are called wise (Matt. vii. 24, 26).

9240. The learned within the church call that faith which is saving, trust and confidence, namely, that God the Father sent His Son in order to reconcile mankind to Himself, and thus to save those who have this faith.

9241. But in regard to the trust and confidence which is called faith itself, the case is this. They who are in the love of self and of the world, that is, those who are in evils and thence in falsities, cannot have this faith, for their heart is not toward God, but toward themselves and the world. Whereas they who are in charity toward the neighbor and in love to the Lord can have such faith, for their heart is toward the Lord. This also the Lord teaches in John: *As many as received Him, to them gave He the power to be children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). They who are born of blood, of the will of the flesh, and of the will of man, are they who are in what is evil and false from the

loves of self and of the world. And they who are born of God are they who are in the good of charity and of faith from the Lord (see n. 5826).

9242. Confidence, which in an eminent sense is called faith, appears as spiritual confidence even with the evil, when their life is in danger and when they are sick. But as they then think concerning the state of their life after death either from fear in view of hell, or from self-love in view of heaven, they have not the confidence of faith; for what is of fear is not from the heart, and what is from self-love is from an evil heart. Wherefore such persons, when they come back out of danger of life or when they recover from disease, return into their former life, which was a life of no confidence, that is, a life of no faith. From this it is plain that faith, which is called confidence, cannot be given except with those who are in charity toward the neighbor and in love to the Lord.

9243. The faith which is meant by believing those things which are from God, that is, the truths which are from the Word, in like manner cannot be given with those who are in evils from self-love or the love of the world; for the love of self and of the world either rejects the truths of faith, or extinguishes or perverts them (see n. 7491, 7492). From this again it is plain that neither can such persons have the confidence of faith; for he who does not believe the truths which are from God cannot believe in God, because to believe in God is to believe from the truths which are from God.

9244. All who are in heavenly love have confidence that they are saved by the Lord; for they believe that the Lord came into the world in order to give eternal life to those who believe and live according to the commandments which He taught, and that these He regenerates, and so makes them fit for heaven, and that He does this Himself alone, without the aid of man, out of pure mercy. This is meant by believing in the Lord.

9245. That they alone are in faith who live according to the precepts of faith, the Lord teaches in John: *Light is come into the world, but men loved the darkness rather than the light; for their works were evil. Every one that doeth evil hateth the light; and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God* (iii. 19–21). To come to the light is to come to faith in the Lord, thus to faith from the Lord. In like manner in Luke: *Why call ye Me, Lord, Lord, and do not the things which I say? Every one that cometh unto Me, and heareth My sayings, and doeth them . . . is like a man that built a house . . . and laid a foundation upon the rock. . . . But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation* (vi. 46–49). They who do the Lord's sayings or words are they who love the neighbor and love the Lord; for he who loves does [His commands] (John xiv. 20, 21, 23, 24; xv. 9–17).

CHAPTER XXIII.

1. Thou shalt not carry a report of vanity: put not thy hand with the wicked to be a witness of violence.

2. Thou shalt not be after many to evils; and thou shalt not answer upon a strife to turn aside after many to wrest [judgment]:

3. And a poor man thou shalt not overrate in his strife.

4. When thou shalt meet the ox or the ass of thy foe going astray, bringing back thou shalt bring it back to him.

5. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear from removing it for him, removing thou shalt remove it with him.

6. Thou shalt not wrest the judgment of thy needy in his strife.

7. Keep thee far from the word of a lie; and the innocent and the just slay thou not: for I will not justify the wicked.

8. And a gift thou shalt not accept: for a gift blindeth them that have their eyes open, and perverteth the words of the just.

9. And a stranger shalt thou not oppress: and ye know the soul of a stranger, because ye were strangers in the land of Egypt.

10. And six years thou shalt sow thy land, and shalt gather in the produce thereof:

11. And the seventh year thou shalt leave it alone and let it lie; and the needy of thy people shall eat: and what they leave the wild animal of the field shall eat. So thou shalt do to thy vineyard, and to thine oliveyard.

12. Six days thou shalt do thy works, and on the seventh day thou shalt cease: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13. And in all that I have said unto you ye shall take heed: and ye shall make no mention of the name of other gods, and it shall not be heard upon thy mouth.

14. Three times thou shalt keep a feast unto Me in the year.

15. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed of the month Abib; for in it thou camest forth out of Egypt; and My faces shall not be seen, empty:

16. And the feast of the harvest, of the firstfruits of thy labours, which thou sowedst in the field: and the feast of ingathering, in the going out of the year, when thou gatherest in thy labours out of the field.

17. Three times in the year shall every male of thine appear before the faces of the Lord Jehovah.

18. Thou shalt not sacrifice the blood of My sacrifice

upon what is leavened; and the fat of My feast shall not remain all night until the morning.

19. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk.

20. Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared.

21. Take ye heed of his face, and hear his voice; lest ye provoke him: for he will not bear your transgression; for My name is in the midst of him.

22. Because if hearing thou shalt hear his voice, and do all that I speak; then I will act as foe against thy foes, and I will act as enemy against thine enemies.

23. When Mine angel shall have gone before thee, and brought thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I shall have cut him off;

24. Thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works: for destroying thou shalt destroy them, and breaking shalt break in pieces their statues.

25. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take disease away from the midst of thee.

26. There shall not be one casting her young, nor one barren, in thy land: the number of thy days I will fulfil.

27. My terror I will send before thee, and will trouble all the people to whom thou shalt come, and I will make all thy foes to give their neck unto thee.

28. And I will send the hornet before thee, and he shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29. I will not drive him out from before thee in one year; lest perchance the land become desolate, and the wild beast of the field be multiplied upon thee.

30. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land.

31. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will give into your hand the inhabitants of the land; and I will drive them out from before thee.

32. Thou shalt make no covenant with them, and with their gods.

33. They shall not dwell in thy land, lest perchance they make thee sin against Me, when thou shalt serve their gods; for it will be a snare unto thee.

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9246. In this chapter in the internal sense the subject is the need of shunning falsities of doctrine and evils of life, and that when this is done, truths of doctrine and goods of life are implanted, and thereby the man of the church is regenerated by the Lord.

INTERNAL SENSE.

9247. Verses 1–3. *Thou shalt not carry a report of vanity: put not thy hand with the wicked to be a witness of violence. Thou shalt not be after many to evils; and thou shalt not answer upon a strife to turn aside after many to wrest* [*judgment*]: *and a poor man thou shalt not overrate in his strife.* "Thou shalt not carry a report of vanity" signifies no hearkening unto falsities; "put not thy hand with the wicked" signifies no obedience to [promptings] of ill-will; "to be a witness of violence" signifies no affirmation of such things as are contrary to the good of charity. "Thou shalt not be after many to evils" signifies no consociation with such; "and thou shalt not answer upon a strife to turn aside after many to wrest [judgment]" signifies no consociation with those who turn goods and

truths into evils and falsities, and conversely; "and a poor man thou shalt not overrate in his strife" signifies that the falsities, in which they are who are in ignorance of the truth, are not to be favored.

9248. *Thou shalt not carry a report of vanity.* That this signifies no hearkening unto falsities, is evident from the signification of carrying a report, as hearing and doing, and thus hearkening; for in the original tongue a report is expressed by a term which signifies hearing; and from the signification of vanity, as falsity, and indeed the falsity of doctrine and of religion — as may be evident from the following passages — in Ezekiel: *There shall be no more any vision of vanity, and flattering divination within the house of Israel* (xii. 24) — where vision of vanity means false revelation. Again: *They have seen vanity and divination of a lie. . . . Because ye speak vanity, and see a lie, therefore, behold, I am against you . . . that Mine hand may be against the prophets that see vanity, and that divine a lie* (xiii. 6–9). The prophets, of whom it is here said that they see vanity and divine a lie, signify those who teach, and in an abstract sense the teaching or doctrine (n. 2534, 7269). And of the prophets it is said that they see, from which in ancient times they were called seers (1 Sam. ix. 9); 2 and it is also said that they divine. By seeing or by vision, when said of the prophets, is signified in the internal sense revelation which regards doctrine, and by divining or by divination is signified revelation which regards life; and because vanity signifies falsity of doctrine, and a lie falsity of life, therefore it is said, they have seen vanity and divination of a lie. Again in Ezekiel: *In seeing there is to thee vanity, in divining there is to thee a lie* (xxi. 29). In Zechariah: *The teraphim speak iniquity, and the diviners see a lie, and they tell dreams of vanity* (x. 2). In Jeremiah: *The prophets have seen vanity* (Lam. ii. 14). That vanity is falsity of doctrine and of religion, is also plain in Hosea: *They are become vanity; in Gilgal they sacrifice*

bullocks (xii. 11). In Jeremiah: *My people hath forgotten Me, they have burned incense to vanity* (xviii. 15); in like manner in other passages (see Isa. v. 18; xxx. 28; lix. 4: Ps. xii. 2; cxix. 37; cxliv. 7, 8).

9249. *Put not thy hand with the wicked.* That this signifies no obedience to [promptings of] ill-will, is evident from the signification of putting the hand, as obedience — for by the hand is signified power (see n. 878, 3387, 4931–4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8281) — and as what belongs to him, and thus himself so far as may be (n. 9133), and so putting the hand with any one means making common cause with him, and when from ill-will, which is signified by the wicked, it means to obey, since ill-will persuades and leads; and from the signification of the wicked, as the ill-willed, and in the abstract sense, ill-will. It is said in the abstract sense, because angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from person (n. 4380, 8343, 8985, 9007); that the idea of person with them is turned into the idea of the subject, may be seen above (n. 5225, 5287, 5434).

9250. *To be a witness of violence.* That this signifies no affirmation of such things as are contrary to the good of charity, is evident from the signification of a witness, as confirmation (see n. 4197, 8908); and from the signification of violence, as the destruction of the good of charity (n. 6353); and thus a witness of violence is affirmation contrary to the good of charity.

9251. *Thou shalt not be after many to evils.* That this signifies no consociation with such things, namely, those above mentioned, which are hearkening to falsities, obedience to promptings of ill-will, and affirmation of such things as are contrary to the good of charity, is plain. These are the evils which are meant. By "being after many" is signified being with many, and thus consociating; for in the original tongue the expression is, being after, going after, or

walking after, and thereby is meant being with, and following, thus also consociating (see Jer. vii. 9; xi. 10: 1 Sam. xvii. 13: 1 Kings xiv. 8: Deut. iv. 3; viii. 19: and elsewhere).

9252. *And thou shalt not answer upon a strife to turn aside after many to wrest* [*judgment*]. That this signifies no consociation with those who turn goods and truths into evils and falsities, and conversely, is evident from the signification of answering upon a strife, as answering concerning what is just and equitable and what is good and true, about which there is contention (see n. 9024) — for answering is declaring one's opinion and judging; and from the signification of turning aside after many, as conforming and thereby consociating with many; and from the signification of wresting [judgment], as turning truth into falsity and good into evil, and conversely.

9253. *And a poor man thou shalt not overrate in his strife.* That this signifies that the falsities in which they are who are in ignorance of truth, are not to be favored, is evident from the signification of a poor man, as they who are in few truths and are also in falsities from ignorance. But such of these as are in good are willing to be instructed in truths, while such as are in evil are not willing to be instructed. For the falsities with those who are in good can be bent to truths, and can at length be dissipated, while the falsities with those who are in evil cannot be bent to truths, and thus cannot be dissipated. It is said of these latter poor that thou shalt not overrate them in their strife, that is, shalt not favor their falsities; for by overrating [*revereri*] is signified favoring, and by a strife is signified the contention of truth against falsity and of falsity against truth. That the poor are they who are in few truths and in falsities from ignorance, may be seen above (n. 9209), and that the falsities with those who are in good are gentle and yielding, while the falsities with those who are in evil are hard and unbending (n. 4736, 6359, 8051, 8149, 8298, 8311, 8318).

9254. Verses 4–9. *When thou shalt meet the ox or the ass of thy foe going astray, bringing back thou shalt bring it back to him. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear from removing it for him, removing thou shalt remove it with him. Thou shalt not wrest the judgment of thy needy in his strife. Keep thee far from the word of a lie; and the innocent and the just slay thou not: for I will not justify the wicked. And a gift thou shalt not accept: for a gift blindeth them that have their eyes open, and perverteth the words of the just. And a stranger shalt thou not oppress: and ye know the soul of a stranger, because ye were strangers in the land of Egypt.* "When thou shalt meet the ox or the ass of thy foe going astray" signifies good not genuine and truth not genuine with those who are outside the church; "bringing back thou shalt bring it back to him" signifies instruction and amendment. "When thou shalt see the ass of him that hateth thee lying under his burden" signifies falsity not agreeing with the good of the church, by reason of which they are about to perish; "and wouldest forbear from removing it for him" signifies no reception of truth; "removing thou shalt remove it with him" signifies encouragement nevertheless and effort for amendment. "Thou shalt not wrest the judgment of thy needy in his strife" signifies no destruction of the scanty truth with those who are in ignorance. "Keep thee far from the word of a lie" signifies turning away from falsity derived from evil; "and the innocent and the just slay thou not" signifies turning away from destroying interior and exterior good; "for I will not justify the wicked" signifies that such ill-will is against the Divine justice. "And a gift thou shalt not accept" signifies turning away from any sort of gain whatsoever; "for a gift blindeth them that have their eyes open" signifies that gains cause truths not to appear; "and perverteth the words of the just" signifies so that they appear as truths

of good. "And a stranger shalt thou not oppress" signifies that they who desire to be instructed in the truths of the church are not to be infested with evils of life; "and ye know the soul of a stranger" signifies their desire and their life; "because ye were strangers in the land of Egypt" signifies that they were protected from falsities and evils when they were infested by infernal spirits.

9255. *When thou shalt meet the ox or the ass of thy foe going astray.* That hereby is signified good not genuine and truth not genuine with those who are outside the church, is evident from the signification of a foe, as those who are outside the church, of whom more is said below; from the signification of an ox, as good of the external man; and from the signification of an ass, as truth of the external man (see n. 2781, 9134); but good and truth not genuine are signified, such as are with those who are outside the church, who are meant by the foe. That they who are outside the church are meant by a foe, is because they think differently in respect to the good and truth of faith; for they have not the Word, and therefore they do not know anything concerning the Lord, nor concerning Christian faith and charity, which are from the Lord alone. So it is that neither their truth of faith nor their good of charity is genuine. Wherefore also in the other life they do not live together with, but separate from those who are of the church; for all in the other life consociate according to good and the truth therefrom, since these constitute spiri-
2 tual life and conjunction. And yet they who are in heaven do not regard those who are outside the church as foes, but instruct them, and lead them to Christian good, which moreover is received by those who have lived in subordination, in obedience, and in some sort of mutual charity together, from their religion, while in the world. But in the sense of the letter they are called foes by reason of spiritual disagreement, which, as was said, is a disagreement in respect to the truth of faith and the good of charity. See

what has been already shown from experience concerning the state of the nations outside the church and their condition in the other life (n. 2589–2604, 2861, 2863, 4190, 4197). That the same are to be regarded as friends and to be instructed and amended, is meant in the internal sense by the words, bringing back thou shalt bring it back to him, of which in what follows. It is only to be added that by 3 animals of various kinds in the Word are signified affections and inclinations such as man has in common with them, and in the spiritual sense are signified affections for good and truth internal and external (n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090); and that for this reason animals were employed in sacrifices according to their signification (n. 1823, 2180, 2805, 2807, 2830, 3519). Therefore by this moral law as to bringing back the oxen and asses of a foe that go astray, in the spiritual sense are signified such things as are of the church, and thus such things as are of mutual love or charity toward those who dissent from the truths of the church.

9256. *Bringing back thou shalt bring it back to him.* That this signifies instruction and amendment, is evident from the signification of bringing back, when said of those outside the church who are in good and truth not genuine, as instructing and amending; for thus they are brought back. That good is to be done to those who are outside the church, is also meant by the Lord's words, in Matthew: *Ye have heard that it was said, Thou shalt love thy neighbor . . . but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. . . . For if ye love them that love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more?* (v. 43–47.) In this passage also by enemies or foes and by them that hate are meant in the spiritual sense those who dissent in respect to the goods and truths of faith, and in general those who are outside the church, inasmuch as the Jewish nation considered such as enemies, whom they

were permitted to give to destruction and to kill with impunity. That these are meant in the spiritual sense by foes is plain, because it is said, if ye salute your brethren only, what do ye more? for all were called brethren who were born of Jacob, thus who were within the church. As further regards those who are outside the church and are called Gentiles, they are indeed in falses of doctrine, but from ignorance, because they have not the Word; and yet, when they are instructed, they are in a clearer and so more inward perception concerning heavenly life with man than are Christians. The reason is that they have not confirmed themselves against the truths of faith, as have very many Christians. Wherefore their internal man is not closed, but, as with little children, is readily opened and receptive of truth. For they who have confirmed themselves against the truths and goods of faith, as do all who live an evil life, close in themselves the internal man above and open it beneath. Therefore their internal man looks only at those things which are beneath, that is, into the external or natural man, and through that into those things which are in the world and those which are around their body and are upon the earth; and when this is the case, they look down-
3 ward, which is toward hell. With such persons the internal man cannot be opened toward heaven, unless the things which deny truth or affirm falsity, which have closed it, are scattered, and they must be scattered in the world. This cannot be effected except by a complete inversion of the life, and thus during many years. For falsities arrange themselves in series, and make a continuous connection with one another, and form the natural mind itself and its mode of viewing those things which are of the church and heaven. Hence it is that all things which are of faith and charity, that is, of the doctrine of the church or of the Word, and in general all heavenly and Divine things, are to such persons thick darkness, and that on the other hand worldly and earthly things are light to them. Thus it is

plain that to destroy the falsities with such persons is to destroy their very life, and that if they are to have any new life, the falsities must be successively uprooted, and in their place truths and goods implanted, which in like manner will form a continuous connection with one another, and be arranged in series. This is meant by the complete inversion of life, which cannot be effected except during many years. Wherefore he who believes that a man can be made a new man in a moment, is very much deceived. But they 4
who have not confirmed themselves against the goods and truths of faith, as is the case with those who are outside the church, and yet have lived in some kind of faith and charity according to their religion, have not effected the closing of the internal man in themselves by negations of truth and by confirmations of falsity against the truth of faith from the Word. Wherefore, if not in the world, yet in the other life, the internal of such persons is opened upward, that is, into heaven and to the Lord, and then all the earthly and worldly things which they have brought with them from their life in the world, are at the same time elevated so as together to look upward; whereby they are in a state to receive the truths of faith and the goods of charity from the Lord, and to be imbued with intelligence and wisdom, and thus to be endowed with eternal happiness. Such is the lot of all who according to their religion have lived in good; and therefore the church of the Lord is spread throughout the whole world. But the church of the Lord itself in the earths is like the Greatest Man in the heavens, whose heart and lungs are where the Word is, and the rest of whose members and viscera, which live from the heart and the lungs, are where the Word is not. From all this also it may be evident why a new church is 5
always established among the Gentiles who are outside of the church (n. 2986, 4747), which takes place when the old church has closed heaven to itself — as was said above. Therefore the church was transferred from the Jewish peo-

ple to the Gentiles, and likewise the church at this day also is now being transferred to the Gentiles. That the church is transferred to the Gentiles or the nations who acknowledge the Lord, is evident from many passages in the Word — as from these which follow — in Isaiah: *The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast rendered to it great joy* (ix. 2, 3). Again: *It shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, shall the nations seek;* 6 *and His rest shall be glory* (xi. 10). Again: *I Jehovah have called Thee in justice, and will hold Thy hand, for I will keep Thee, and will give Thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house* (xlii. 6, 7). Again: *Behold, I have given Him for a witness to the peoples, a prince and lawgiver to the peoples. Behold, thou shalt call a nation that thou hast not known, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel* (lv. 4, 5). Again: *Nations shall walk to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about . . . they all gather themselves together, they come to thee: thy sons come from far, and thy daughters are carried by nurses at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the multitude of the sea is converted unto thee, the hosts of the nations shall come* (lx. 3–5). And in Luke, in the prophecy of Simeon concerning the Lord when a child: *Mine eyes have seen the salvation of God, which Thou hast prepared before the face of all peoples; a light for revelation to the Gentiles* 7 (ii. 30–32). In all these passages the Lord is referred to, that the Gentiles shall come unto Him; and they come unto Him when they acknowledge Him for their God.

And, what is remarkable, the Gentiles worship the only God under a human form. Wherefore when they hear of the Lord, they accept Him and acknowledge Him; nor can a new church be established among any others. That the church is established among such, is further manifest from the Lord's words in Matthew: *Did ye never read in the Scriptures, The stone which the builders rejected, the same was made the head of the corner. . . . Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth its fruits* (xxi. 42, 43). The stone means the Lord (n. 6426); the builders are they who are of the church. That these would be last and the Gentiles first, is thus taught in Luke: *They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last* (xiii. 29, 30).

9257. *When thou shalt see the ass of him that hateth thee lying under his burden.* That this signifies falsity not agreeing with the good of the church, by reason of which they are about to perish, is evident from the signification of an ass, as acquired truth, and thus in the opposite sense as acquired falsity (see n. 2781, 5492, 5741, 8078); from the signification of him that hateth thee, when said of falsity, as what is opposed to the good of the church, and thus what does not agree with it — for hatred in the spiritual sense is aversion and dissent which exist between truths and falsities, and also between goods and evils (n. 3605, 4681, 4684); and from the signification of lying under a burden, as perishing. Thus it is plain that by the ass of him that hateth thee is signified falsity not agreeing with the good of the church, by reason of which they are about to perish.

9258. *And wouldest forbear from removing it for him.* That this signifies no reception of truth, is evident from the signification of forbearing from removing, as not in-

structing and amending, and here as not being capable of being instructed, and thus not being capable of receiving truth, because it is said of falsity which does not agree with the good of the church, and this falsity is of that quality. That removing has this meaning in the spiritual sense, is plain from this, that expressions adapt themselves to their subject; thus in the sense of the letter removing applies to the burden under which the ass lies, and in the internal sense to the falsity which does not agree with the good of the church. In this latter sense, therefore, is signified no removal from falsity by means of amendment, and thus also no reception of truth whereby there may be amendment or removal. There are falsities which agree with the good of the church, and there are falsities which do not agree with it. The falsities which agree are those in which good lies hidden, and which, therefore, by means of good can be bent toward truths. But the falsities which do not agree with the good of the church are those in which evil lies hidden, and which therefore cannot be
2 bent toward truths. With the good which lies inwardly hid in genuine truths or in truths not genuine, which just above were called falsities, and with the evil which lies hid in falsities, and also in truths, the case is as with the prolific germ in the seed of fruit. When the fruit is forming, then all its fibres look toward the prolific germ of the seed, and by means of the permeating sap nourish it and form it; but when it has been formed, then the fibres recede and convey the sap away from the seed. So the pulp of the fruit shrivels and decays, and then serves the prolific germ as soil. The case is the same with the seed itself, when its prolific germ begins to put itself forth anew in the earth. The prolific germ in plants corresponds to good in man. The seed itself corresponds to internals, and the pulp of the fruit encompassing the seed corresponds to externals. When the internal of man is being formed anew, or being regenerated, then the knowledges and truths

which are of the external man are like the fibres of fruit, through which sap is transferred to the internal, and which afterward, when man has been regenerated, are also separated and then serve as soil. The case is the same with the internal of man, to which the seed corresponds. In this case the good which has been in such way formed, produces a new man, as the prolific germ in the seed produces a new tree or a new plant. Thus all things are made new, and are afterward multiplied and made fruitful forever. Thus the new man becomes like a garden and paradise, to which indeed he is compared in the Word. This is meant by the Lord's words in Matthew: 3
The kingdom of the heavens is like unto a grain of mustard seed, which a man took, and sowed in his field: which is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof (xiii. 31, 32). From these examples it may be evident how the case is with truths that are genuine and those that are not genuine, in which there is inwardly good, namely, that when good has been formed, it then produces such truths as agree with good; and even if these are not genuine truths, still however they are accepted as genuine, because they savor of good, for from good they derive their essence and life. Good is prolific, and extends itself through truths, and in putting itself forth it is in the continual endeavor to produce a new good, in which there shall be a like prolific germ; just as the prolific germ of a seed in a plant or tree, when it pushes itself forth from the earth, does it for the sake of new fruits and new seeds. But the varieties are endless, and are according to the goods that are formed by a life of charity in accordance with the precepts of faith. From the opposite it may be seen how the 4
case is with falsities in which is evil, namely, that they are like trees which bear evil fruits and which are to be rooted up and cast into the fire — according to the Lord's words,

in Matthew: *Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them* (vii. 17–20; xii. 33). And in John: Jesus said, *As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If one abide not in Me, he shall be cast forth as a branch, and shall wither; and they gather him, and cast him into the fire, and he is burned* (xv. 4–6). From this it is plain that all good which shall bear any fruit, is from the Lord, and that, unless it be from Him, it is not good.

9259. *Removing thou shalt remove it with him.* That this signifies encouragement and effort toward amendment, is evident from the signification of removing, when said of falsity which does not agree with the good of the church, as amendment (see above, n. 9258), and here effort toward amendment and encouragement, because such falsity is amended with difficulty. The falsities which do not agree with the good of the church are all those which are opposed to the Lord, and which are opposed to the good of love to Him, and opposed to the good of charity toward the neighbor. That such things as have been now explained lie inwardly concealed in these two laws or judgments, is plain also from this, that those things which they contain in their letter seldom happen, namely, meeting the ox or ass of a foe going astray, and seeing the ass of one that hates us lying under a burden; and so these statutes may appear not of importance enough to have been promulgated among the laws and judgments from mount Sinai. But those things which they contain within them cause them to be among the principal judgments; for they contain within them the

instruction that the Gentiles also are to be loved and to be instructed in the truths of faith, and to be amended as to life. But these internal contents of these laws could not be set forth to the Israelitish and Jewish people, because they were in externals apart from internals, and because they had derived it from their fathers that they should hate and therefore regard as foes and enemies, all who were not of their brethren, that is, who were not born of Jacob. Concerning the Jews and their nature, more may be seen above (n. 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871).

9260. *Thou shalt not wrest the judgment of thy needy in his strife.* That this signifies no destruction of the scanty truth with those who are in ignorance, is evident from the signification of wresting, as perverting, and thus destroying; from the signification of judgment, as what is right and true (see n. 2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972); from the signification of the needy, as he who is in scanty truth from ignorance, and yet desires to be instructed (see n. 9209); and from the signification of strife, as contention (n. 5963, 9024). In the present case, in his strife means in his cause concerning the scanty truth for which he contends.

9261. *Keep thee far from the word of a lie.* That this signifies turning away from falsity derived from evil, is evident from the signification of a lie, as falsity derived from evil (see n. 8908, 9248). That it is falsity derived from evil is because such falsity is to be kept far off, since it derives its essence from evil, and evil and good are opposites; for evil is from hell, and good is from heaven and from the Lord there. But falsity not derived from evil, which is falsity of ignorance, is not of such a quality, as may be seen above (n. 1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258). The meaning is further evident from the signification of keeping one's self far from, as turning away. That keeping far from means

turning away has its ground in the separations apparent in the spiritual world, that they are according to dissimilarities, differences, and aversions as to those things which are of spiritual life. For they who are seen there in one place are in a like state of affections and so of thoughts; but as soon as they differ, they are separated and set far off from one another; and this is according to the degree in which they differ. The reason of this is that spaces as well as times in the spiritual world are states, and therefore distances are differences of states. Nevertheless before the external sight states appear there as spaces, and their differences as distances. That spaces and distances and also times are states, may be seen above (n. 1273–1277, 1376–1382, 2625, 3356, 3387, 3404, 3638–3641, 4321, 4882, 7381, 9104); but that there are still, in the spiritual world, appearances of spaces and distances, arising from changes of state in the interiors (n. 5605). From this it is now plain that keeping far from means in the internal sense turning away.

9262. *And the innocent and the just slay thou not.* That this signifies a turning away from destroying interior and exterior good, is evident from the signification of the innocent, as he who is in interior good, and thus in the abstract sense as interior good, of which more shall be said below; from the signification of the just, as he who is in exterior good, and in the abstract sense as exterior good — for just is predicated of the good of love toward the neighbor, and innocent is predicated of the good of love to the Lord — the good of love toward the neighbor is exterior good, and the good of love to the Lord is interior good; and from the signification of slaying, as destroying. That just means the good of love toward the neighbor, will be seen also below; but that innocent means the good of love to the Lord is because they are in innocence who love the Lord. For innocence consists in acknowledging in heart that one of himself wills nothing but evil and perceives

nothing but falsity, and that all good which is of love and all truth which is of faith are from the Lord alone. No others can acknowledge this in heart than they who are conjoined to the Lord by love. Such are they who are in the inmost heaven, which is hence called the heaven of innocence. Wherefore the good with them is interior good; for it is the Divine good of love that proceeds from the Lord, which they who are in the heaven of innocence receive. Hence also they appear naked, and likewise as little children, from which it is that innocence is represented by nakedness, and also by infancy. That it is represented by nakedness may be seen above (n. 165, 213, 214, 8375), also that it is represented by infancy (n. 430, 1616, 2280, 2305, 2306, 3183, 3494, 4563, 4797, 5608).

2 From what has now been said concerning innocence it may be evident that the Divine of the Lord cannot be received except in innocence, from which it follows that good is not good, unless innocence is within it (n. 2526, 2780, 3994, 6765, 7840, 7887), that is, the acknowledgment that from self proceeds nothing but what is evil and false, and that from the Lord is everything good and true. To believe the former and to believe and also to will the latter is innocence. Therefore the good of innocence is good Divine itself from the Lord with man. Thus it is that the innocent signifies one who is in interior good, and in the abstract sense interior good.

3 Inasmuch as by innocent or by innocence the Divine good which is from the Lord is signified, therefore it was a crime most heinous to shed innocent blood; and when this crime was committed, the whole land was under condemnation until it was expiated — as may be evident from the procedure of inquiry and purgation, if any one was found pierced or slain in the land, of which it is thus written in Moses: *If one be found pierced in the land . . . lying in the field, and it be not known who hath smitten him: then the elders of the city shall come forth . . . unto the cities which are round about him that is*

pierced; and it shall be, that the city which is nearest unto him that is pierced, the elders of that city shall take a heifer of the herd, by which labor hath not been done, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a barren valley, which is neither plowed nor sown, and shall break the heifer's neck there in the valley: and the priests, the sons of Levi, shall come near . . . and all the elders of that city, who are nearest unto him that is pierced, shall wash their hands over the heifer whose neck was broken in the valley: and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen it. Forgive Thy people Israel, O Jehovah, whom Thou hast redeemed, and put not innocent blood in the midst of Thy people Israel. So shall the blood be forgiven them. And thou shalt put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of Jehovah (Deut. xxi. 1–9). Every one may see that this procedure of inquiry and purgation in respect to innocent blood shed in the land involves arcana of heaven, which cannot in any wise be known unless it is known what is signified by one pierced in the field, by a heifer of the herd by which labor hath not been done and which hath not drawn in the yoke, by a barren valley which is neither plowed nor sown, by breaking the heifer's neck there in the valley, by washing the hands over the heifer, and by all the other particulars. That these things should have been commanded without their signifying arcana, would in no wise be conformable to the Word, which was dictated by the Divine and inspired in respect to every word and iota; for without a deeper signification such a ceremony would have been of no
4 sanctity, and scarcely of any account. Nevertheless it is plain what things lie hidden within it, from the internal sense. Thus if it be known that by one pierced in the land lying in the field is signified truth and good extinguished in the church where was good; that by the city which is near-

est unto him that is pierced is signified the truth of doctrine of the church whose good has been extinguished; that by a heifer of the herd by which work hath not been done and which hath not drawn in the yoke is signified the good of the external or natural man, who has not yet brought upon himself falsities of faith and evils of love by servitude to lusts; that by a barren valley which is neither plowed nor sown is signified the natural mind not cultivated by truths and goods of faith by reason of ignorance; that by breaking the heifer's neck there in the valley is signified expiation on account of the absence of guilt, because it was the result of ignorance; and that by washing the hands is signified purification from that heinous crime — from all these things when known it is plain that by the shedding of innocent blood is signified extinguishing the Divine truth and good which are from the Lord, and thus the Lord Himself, with the man of the church. It should 5
be known that by this whole procedure was represented in heaven such a crime done without guilt, because done from ignorance in which was innocence, and hence as not evil. All the particulars even the most minute in the above procedure represented some essential of this subject; and what they represented is evident from the internal meaning. That one that is pierced is truth and good extinguished, may be seen above (n. 4503), also that land is the church (n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732); that a field is the church as to good, and thus the good of the church (n. 2971, 3310, 3766, 4982, 7502, 7571, 9139); that a city is the doctrine of truth, thus the truth of the doctrine of the church (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493); that an ox is the good of the external or natural man (n. 2180, 2566, 2781, 9134), and thus a heifer infantile good (n. 1824, 1825); that its 6
not having been used for labor and not having drawn in the yoke means that it had not yet served falsities and evils

because of ignorance, is plain, for laboring and drawing in a yoke means serving; that a valley is the lower mind, which is called the natural mind, may be seen above (see n. 3417, 4715); that being barren is being without truths and goods (n. 3908), and thus that a valley which is neither plowed nor sown is the natural mind not as yet cultivated by truths and goods, and so still in ignorance; and that the seed with which it is sown is the truth of faith (n. 1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158). That breaking the neck means expiation, is because by the slaying of various animals, as well as by sacrifices, were signified expiations. That washing the hand is purification from falsities and evils, may be seen above (n. 3147), and here it is purification from that heinous crime; for shedding blood signifies in general offering violence to good and truth (n. 9127), and thus shedding innocent blood signifies extinguishing with man the Divine from the Lord, and thus the Lord Himself; for truth and good with man are the Lord Himself, because they are from
7 Him. The like is signified by the shedding of innocent blood in other passages (Deut. xix. 10; xxvii. 25: Isa. lix. 3, 7: Jer. ii. 34; vii. 6; xix. 4; xxii. 3, 17: Joel iii. 19: Ps. xciv. 21). In the proximate sense innocent signifies being without guilt and without evil, which they attested in olden times by the washing of the hands (Ps. xxvi. 6; lxxiii. 13: Matt. xxvii. 24: John xviii. 38; xix. 4). The reason of this was that the good which is from the Lord with man is without guilt and without evil. This good is the good of innocence in the internal sense, as has been shown above. But the good which is without guilt and without evil in the external man, that is, exterior good, is called just—as also in David: *Shall the throne of wickedness have fellowship with Thee? . . . who gather themselves together against the soul of the just, and condemn the innocent blood* (Ps. xciv. 20, 21).

9263. Mention is often made in the Word of one who

is just, of justice, and of justifying, but what is specifically signified by these expressions is not yet known. That it is not known is because hitherto it has been unknown that the single expressions in the Word signify such things as are of the internal church and of heaven, and thus are of the internal man; for in the internal man is the internal of the church, and heaven; also that these interior things in the Word differ from the exterior things which are of the letter, as spiritual things differ from natural, or as heavenly things differ from earthly, the difference of which is so great that to the natural man there scarce appears any likeness, though there is full concordance. Because this has been unknown, it could not be known what is signified by just, by justice, and by being justified, in the spiritual and celestial senses in the Word. It is believed by the heads of the church that he is just and is justified who is acquainted with the truths of faith from the doctrine of the church and from the Word, and so is in trust and confidence that he is saved by the justice of the Lord, and that the Lord acquired justice by fulfilling all things of the Law, and that He acquired merit because He endured the cross, and thereby made atonement for and redeemed man. By this faith alone a man is believed to be justified; and it is believed further that such are they who are called in the Word just, or righteous. It is not, however, these 2
who are called just in the Word; but they are the just who from the Lord are in the good of charity toward the neighbor, for the Lord alone is just, because He alone is justice. Therefore man is just and is justified according to what he receives of good from the Lord, that is, according to what of the Lord he has in himself and its quality. That the Lord became justice was by His making by His own power His Human Divine. This Divine with the man who receives it is the Lord's justice with him, and it is the very good itself of charity toward the neighbor; for the Lord is in the good of love and by it in the truth of faith, be-

3 cause the Lord is Divine love itself. The good of charity toward the neighbor is exterior good, which is signified by just; and the good of love to the Lord is interior good, which is signified by innocent, as shown in the preceding number. That the good of love toward the neighbor from the Lord is what is just in its proper sense, may be evident from passages in the Word where mention is made of just, of justice, and of being justified, as in Matthew: *Then shall the just answer, saying,* [*Lord,*] *when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me. . . . And the just shall go into eternal life*
4 (xxv. 37–40, 46). Here they are called the just who have fulfilled the goods of charity toward the neighbor, which are there recounted. And that the goods of charity are the Lord with them is declared plainly by the words, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me (n. 4807–4810, 4954–4959, 5063–5071). These are also called sheep, for by sheep are signified those who are in good of charity from the Lord (n. 4169). But by the goats, which are on the left hand and are condemned, are signified those who are in faith separate from charity (n. 4169, 4769). The same are signified by the just in another passage in Matthew: *The angels shall come forth, and sever the wicked from among the just* (xiii. 49); and in Luke: *Thou shalt be recompensed in the resurrection of the just* (xiv. 14).
5 Thus it is plain what is signified by the just shining forth as the Sun in heaven (Matt. xiii. 43), namely, that they are in the good of love from the Lord; for the Lord is the Sun in the other life, and what is from the Lord as the Sun there is the good of love (n. 1053, 1521, 1529–

1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812). So the Lord is called the Sun of justice (Mal. iv. 2). In Daniel: *The intelligent shall shine as the brightness of the firmament; and they that turn many to justice as the stars for ever and ever* (xii. 3). The intelligent are those who are in the truth and good of faith, and they that turn to justice are those who by the truth and the good of faith lead to the good of charity; to shine forth as the stars means to be in the intelligence of truth and in the wisdom of good, and thereby in eternal happiness; for the stars are knowledges of truth and good, from which are intelligence and wisdom (n. 2495, 2849, 4697). The just man is thus described in 6
David: *Jehovah upholdeth the just. . . . The just sheweth mercy, and giveth. . . . The just . . . all the day long sheweth mercy, and lendeth. . . . The just shall inherit the land. . . . The mouth of the just talketh of wisdom, and his tongue speaketh judgment. The law of his God is in his heart* (Ps. xxxvii. 17, 21, 26, 29–31). These things are the goods of charity, which are of the just. That these goods of charity are from the Lord, so that they are the Lord's with man, is known to the church. The just man is also described in other passages, as in Ezekiel (xviii. 5–9, 21; also xxxiii. 15–20). From these things it 7
may be evident what is signified by just and by justice or righteousness in the following passages — in Matthew: *Blessed are they that hunger and thirst after justice: for they shall be filled* (v. 6). Again: *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a just man in the name of a just man shall receive a just man's reward* (x. 41). Again: *Many prophets and just men desired to see the things which ye see, but saw them not* (xiii. 17). Again: *Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the just. . . . Before you shall come all the just blood*

shed on the earth, from the blood of Abel the just (xxiii. 29, 35) — where the prophets stand for those who teach the truths and the goods of faith, and in the abstract sense for the doctrines of faith (n. 2534, 7269); and the just stand for those who live the life of charity, and in the abstract sense for the good of charity. That Abel, who is called the just, represented the good of charity, may be
8 seen above (n. 342, 374). In Isaiah: *The just perisheth, and no man layeth it to heart; and men of holiness are taken away, none understanding; for the just is taken away on account of wickedness* (lvii. 1). Again: *Thy people shall be all just: they shall inherit the land forever* (lx. 21). Again: *Drop down, ye heavens, from above, and let the clouds pour down justice: let the earth open, that they may bring forth the fruit of salvation, and let justice spring up together. I Jehovah speak justice; I declare things that are right* (xlv. 8, 19) — where justice stands for what is from the good of love, and things that are right for what is from the truths of faith. Again: *Thus saith Jehovah, Keep ye judgment, and do justice: for My salvation is near, and My justice that it may be revealed* (lvi. 1) — where by judgment is signified the truth which is of faith, and by justice the good which is of charity; wherefore it is said, and do justice. That justice is the good of charity from the Lord is meant by My jus-
9 tice being near that it may be revealed. In many other passages also mention is made of judgment and justice, and by judgment is signified truth, and by justice good, as in Jeremiah: *Thus saith Jehovah, Execute ye judgment and justice; and deliver the spoiled out of the hand of the oppressor. . . . Woe unto him that buildeth his house in what is not justice, and his chambers in what is not judgment. . . . Did not thy father eat and drink, and do judgment and justice? then it was well with him* (xxii. 3, 13, 15) — where judgment stands for those things which are of truth, and justice for those things which are of good.

In Ezekiel: *If the wicked turn from his sin, and do judgment and justice. . . . All of his sins that he hath sinned shall not be remembered against him; he hath done judgment and justice; living he shall live. . . . When the wicked turneth from his wickedness, and doeth judgment and justice, for these he shall live* (xxxiii. 14, 16, 19); and in other places also (Isa. lvi. 1; ix. 7; xvi. 5; xxvi. 7, 9; xxxiii. 5, 15; lviii. 2: Jer. ix. 24; xxiii. 5; xxxiii. 15: Hosea ii. 19, 20: Amos v. 24; vi. 12: Ps. xxxvi. 5, 6; cxix. 164, 172). It is said judgment and justice because in the Word whenever truth is treated of, good is also treated of, because of the heavenly marriage in each thing therein, which is the marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339). Inasmuch as justice is of good, and judgment is of truth, it is also said in other passages justice and truth (Zech. viii. 8: Ps. xv. 2; xxxvi. 5, 6; lxxxv. 10, 11).

9264. *For I will not justify the wicked.* That this signifies that such ill-will is against the Divine justice, is evident from the signification of justifying, as declaring guiltless and absolving, but in this case, not absolving, because it is said, I will not justify; that justifying also signifies declaring guiltless and absolving, is plain from the judicial signification of that expression — as also in Matthew: *By thy words thou shalt be justified, and by thy words thou shalt be condemned* (xii. 37), and in Luke: *Ye are they that justify yourselves in the sight of men; but God knoweth your hearts* (xvi. 15); and from the signification of the wicked, as ill-will (see n. 9249). Ill-will [*malignitas*], of which it is here said that it is against the Divine justice, aims to destroy interior and exterior good, which is signified by slaying the innocent and the just — of which just above (n. 9262, 9263); and this good is destroyed when the Divine truth and good which are from the Lord are denied, in which case they are extinguished in man, and thus the Lord Himself, from Whom proceed all good which

is good and all truth which is truth. When this takes place, man no longer has any spiritual life, and thus no salvation. This same truth and good are extinguished when the Divine of the Lord is denied, and also when the Word is denied, for this is Divine truth from the Lord and concerning the Lord. To deny this, when it has been before acknowledged and received by faith, and thereby to extinguish it, is the sin against the Holy Spirit, which is not forgiven (Matt. xii. 31). For the Holy Spirit is the Divine truth and good, since it is the Holy proceeding from the Lord (n. 9229). This same thing is also signified by the shedding of innocent blood, spoken of just above. That this ill-will is not forgiven, because it is against the Divine justice, is signified by the words, I will not justify the wicked.

9265. *And a gift thou shalt not accept.* That this signifies aversion for any sort of gain, is evident from the signification of a gift, as every worldly thing which is loved, whether it be wealth, rank, fame, or anything else which flatters the natural man, which things in general are called gains, and in the internal sense are meant by a gift which blinds and perverts; and from the signification of not accepting, as turning away from, for unless they are turned away from, they are still looked for and accepted. But they are turned away from when what is heavenly and Divine is loved above what is worldly and earthly; for so far as the one is loved, so far the other is held in aversion, according to the Lord's words in Luke: *No servant can serve two masters: for either he will hate the one, and love the other. . . . Ye cannot serve God and mammon* (xvi. 13). Hating or holding in aversion is turning away from, for turning away is from hatred, and hatred is opposite to love; wherefore it is said, or he will love the other. From this it is plain that by the words, a gift thou shalt not accept, is signified aversion for any sort of gain.

9266. *For a gift blindeth them that have their eyes open.* That this signifies that gains cause truths not to appear, is

evident from the signification of a gift, as gain of any kind — of which just above (n. 9265); from the signification of blinding when said concerning truths, as causing them not to appear; and from the signification of them that have their eyes open, that is, who see, as those who know truths and discern what is true; for by seeing is signified knowing, understanding, and acknowledging truths, and also having faith (see n. 897, 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 5114, 5286, 5400, 6805, 8688, 9128). Wherefore they that have their eyes open are called the wise in another passage: *A gift doth blind the eyes of the wise* (Deut. xvi. 19).

9267. *And perverteth the words of the just.* That this signifies so that they appear as truths of good, is evident from the signification of perverting the words of the just, as that they appear like the truths of good; for words stand for the things themselves, thus for truth, and the just are they who are in good (see n. 9263). That words stand for truths is because *a word* in the original tongue signifies that which is something and which really exists; and so it signifies truth, for everything which really exists from the *esse* has reference to truth. From this also it is that Divine truth is called the Word.

9268. *And a stranger shalt thou not oppress.* That this signifies that they who desire to be instructed in the truths of the church are not to be infested with evils of life, is evident from the signification of a stranger, as one who desires to be instructed in the truths of the church (see n. 8007, 8013, 9196); and from the signification of oppressing, as infesting with evils of life (n. 9196).

9269. *And ye know the soul of a stranger.* That this signifies their desire and their life, is evident from the signification of the soul, when said concerning those who desire to be instructed in the truths of faith, who are signified by strangers, as desire and life. For the soul is the life from faith (see n. 9050), and desire is the very activity of

life, since it is from affection for good; and from affection for good the truth of faith lives.

9270. *Because ye were strangers in the land of Egypt.* That this signifies that they were protected from falsities and evils when they were infested by infernal spirits, is evident from what was shown above (n. 9197), where the same words occur.

9271. Verses 10–13. *And six years thou shalt sow thy land, and shalt gather in the produce thereof: and the seventh year thou shalt leave it alone and let it lie; and the needy of thy people shall eat: and what they leave the wild animal of the field shall eat. So thou shalt do to thy vineyard, and to thine oliveyard. Six days thou shalt do thy works, and on the seventh day thou shalt cease: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all that I have said unto you ye shall take heed: and ye shall make no mention of the name of other gods, and it shall not be heard upon thy mouth.* "And six years thou shalt sow thy land" signifies the first state when the man of the church is being instructed in the truths and goods of faith; "and shalt gather in the produce thereof" signifies the goods of truth therefrom; "and the seventh year thou shalt leave it alone and let it lie" signifies the second state when the man of the church is in good, and thus in the tranquillity of peace; "and the needy of thy people shall eat" signifies conjunction by good of charity with those who are in few truths and yet desire to be instructed; "and what they leave the wild animal of the field shall eat" signifies [conjunction] by these with those who are in the enjoyments of external truth. "So thou shalt do to thy vineyard, and to thine oliveyard" signifies that so it is with spiritual good and with celestial good. "Six days thou shalt do thy works" signifies the state of labor and of combat when one is in external [enjoyments] which are to be conjoined to internal; "and on the seventh day thou shalt cease" signi-

fies the state of good when one is in internals and his tranquillity of peace then; "that thine ox and thine ass may rest" signifies the tranquillity to external goods and truths at the same time; "and the son of thy handmaid, and the stranger, may be refreshed" signifies the state of life of those outside the church who are in truths and goods. "And in all that I have said unto you ye shall take heed" signifies that the commandments, the judgments, and the statutes are to be done; "and ye shall make no mention of the name of other gods" signifies that they must not think from the doctrine of falsity; "and it shall not be heard upon thy mouth" signifies that obedience is not to be paid by any affirmation.

9272. *And six years thou shalt sow thy land.* That this signifies the first state when the man of the church is being instructed in the truths and the goods of faith, is evident from the signification of six years, as the first state of the man who is being regenerated — of which below (see n. 9274); and from the signification of sowing the land, as when the truths and the goods of faith are being implanted. That this is signified by sowing the land is because all things of the field, of seeding, and of its increase, signify such things as are of the church in general, and such as are of the man of the church in particular, who is a man regenerated by truth of faith and good of charity from the Lord. Hence it is that field and ground in the Word signify those in the church who receive the truths and goods of faith, as a field receives seeds. Wherefore also in the Word mention is often made of a field, of seed, of sowing, of harvest, of increase, of corn and wheat, and of bread from these, as well as of other things belonging to the field. He who does not 2
know how it is with the state of heaven, believes no otherwise than that these expressions in the Word are mere metaphors and comparisons, when yet they are real correspondences. For when angels converse concerning man's regeneration by the Lord by means of truths of faith and

goods of charity, then in the world of spirits beneath appear fields, sown and fallow grounds, and also harvests, and this by reason of their correspondence. He who knows this may also know that such things in the world were created according to correspondences; for universal nature, that is, the sky with the sun, moon, and stars, and the earth with the objects of its three kingdoms, correspond to such things as are in the spiritual world (n. 2993, 5116, 5377), and thus nature is a theatre representative of the Lord's kingdom (n. 3483), and therefrom all things in the natural world subsist (n. 2987, 2989–2991, 3002, 8211). From these things it is plain why the things which are of the field, that is, which are sown in the field and are reaped from the field, signify such things as are of the church in general and in particular; and that comparisons in the Word are derived from things which correspond, may be seen above
3 (n. 3579, 8989). That sowing the land or the field is teaching and learning the truths and goods of faith which are of the church, and that the produce is the goods of truth therefrom, may be evident from many passages in the Word — as in Isaiah: *Because thou hast forgotten the God of thy salvation . . . therefore shalt thou plant plants of the enjoyable, and shalt set it with a vineslip of a strange* [*god*]: *in the day thou shalt make thy plant to grow, and in the morning thou shalt make thy seed to blossom: but the harvest shall be a heap in the day of possession, and there shall be desperate sorrow* (xvii. 10, 11). In this passage such things are mentioned as grow on the earth. That nevertheless the holy things of the church are meant by them is manifest — namely, by planting plants of the enjoyable, such things as favor the affections; and by setting the land with a vineslip of a strange [god], the teaching
4 of truths not genuine. In Jeremiah: *Thus saith Jehovah to the man of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to Jehovah, and take away the foreskins of your*

heart (iv. 3, 4). That sowing among thorns is teaching and learning truths, which however the cares of the world, the deceitfulness of riches, and lust choke and render unfruitful, the Lord teaches in Mark (iv. 7, 18, 19). Wherefore it is said, that they should circumcise themselves to Jehovah, and take away the foreskins of their hearts, that is, that they should purify themselves from such things as choke the truths and goods of faith and render them unfruitful; that this is the meaning of circumcising may be seen above (n. 2039, 2056, 2632, 3412, 3413, 4462, 7045). The like is signified in Jeremiah by sowing wheat and reaping thorns (xii. 13). In Micah: *I have become weary in* 5
smiting thee, in making thee desolate because of thy sins. . . . Thou shalt sow, but shalt not reap: thou shalt tread the olive, but shalt not anoint thee with oil; and grape juice, but shalt not drink the wine (vi. 13, 15) — where sowing and not reaping means being instructed in the truths of faith, but without progress; treading the olive, but not anointing one's self means being instructed concerning the good of life, but still not living in it; treading grape juice, but not drinking the wine means being instructed concerning truths which are from good, but yet not appropriating them to one's self. That such things of the church or of heaven are signified by these words is plain from what precedes, namely, that they should be made so desolate because of their sins; for the wicked and sinful man receives instruction, but merely lays it up among knowledges, which he brings forth from his memory for gaining fame, honors, and wealth, and thus to serve an evil use and end. So the truths and the goods in which he has been instructed, lose their life of heaven and become dead, and at length deadly. In Isaiah: *Blessed are ye that sow beside all waters, that* 6
send forth the foot of the ox and the ass (xxxii. 20) — where sowing beside all waters is being instructed in all kinds of truths which are for use; sending forth the foot of the ox and the ass is being instructed in external goods and

truths. Again: *Jacob shall cause them that are to come to take root; Israel shall blossom and bud; and the faces of the world shall be filled with fruit. . . . Thy teachers shall not any more be forced to hide themselves, but thine eyes shall look unto thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. . . . Then shall Jehovah give the rain of thy seed, wherewith thou sowest the land; and bread of the increase of the earth, and it shall be fat and rich: in that day shall thy cattle feed in a broad meadow. The oxen likewise and the asses that till the earth shall eat clean provender. . . . The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the hurt of His people, and shall heal the stroke of their wound* (xxvii. 6; xxx. 20–26). That Jehovah should give the rain of the seed, wherewith they should sow the land, and bread of the increase of the earth; that their cattle should feed in a broad meadow; that the oxen and the asses that till the earth should eat clean provender; that the light of the moon should be as the light of the sun, and the light of the sun should be sevenfold — that all these things signify such things as are of the church, is plainly manifest to every one who considers, and also that they signify instruction in the truths and goods of faith; since it is said, Thine eyes shall look unto thy teachers, and thine ears shall hear a word, saying, This is the way, walk ye in it. For teachers are they who instruct, and the way in which they should walk is truth of doctrine and good of life. Moreover what each thing signifies in particular is plain from the signification of rain, of seed, of increase, of land, of cattle, of a broad meadow, of oxen and asses tilling the earth, and of clean provender which they should eat; also from the signification of the light of the moon and of the sun, likewise of sevenfold and of seven * days. And inasmuch as such things as

7

* The Latin has here *sex*.

are of the church, that is, such as are of doctrine and life, are signified, it follows that this will come to pass in the day that Jehovah shall bind up the hurt of His people, and heal the stroke of their wound; for the hurt of the people means falsity of doctrine gradually insinuating itself from the dishonesty of teachers, from lusts, and from other causes; the stroke of a wound is the evil of life therefrom. Forasmuch 8
as with the Israelitish and Jewish people all things were representative of things heavenly and Divine, so also were the fields, and their produce, likewise vineyards, oliveyards, and all plantings, as also herds and oxen, and the mountains, hills, valleys, rivers, and all other things which were presented before their senses. Therefore also it was that they were enriched with such things when they kept and did the statutes and judgments, according to the promises in the Word throughout — as in Moses: *If ye shall have walked in My statutes, and kept My commandments, and done them: then I will give your rains in their season, and the land shall yield her increase, and the tree of the field shall yield her fruit* (Lev. xxvi. 3, 4). And in Zechariah: *The vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew. . . . And it shall come to pass that, as ye were a curse among the nations . . . ye shall be a blessing* (viii. 12, 13). The con- 9
trary befell them when they worshipped other gods, for then they no longer represented heavenly and Divine things, but infernal and diabolical. Wherefore then there was no longer fruitfulness nor increase, but consuming and wasting — according to these words in Moses: *If ye serve other gods . . . the anger of Jehovah shall be kindled against you, and He shall shut up the heaven, that there be no rain, and that the land yield not her increase* (Deut. xi. 16, 17). Again: *When Jeshurun waxed fat, he kicked . . . and he forsook God. . . . They sacrifice unto demons . . . to gods whom they knew not. . . . Wherefore a fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall devour*

10 *the earth and her increase* (Deut. xxxii. 15, 17, 22). From these things it is now plain what is signified by sowing the land and by its produce, and also whence they have their signification. It is also plain what is signified by these things in the following passages — in David: *Jehovah maketh a wilderness into a pool of waters, and a land of drought into watersprings. There He maketh the hungry to dwell . . . that they may . . . sow fields, and plant vineyards, and get them fruit of increase* (Ps. cvii. 35–37). Again: *Let all the peoples praise Thee. The earth shall yield her increase . . . God shall bless us* (Ps. lxvii. 5–7). And in Moses: *Jehovah maketh His people ride on the high places of the earth, and feedeth them with the increase of the fields; He maketh him to suck honey out of the rock cliff, and oil out of the stone of the rock* (Deut. xxxii. 13).

9273. *And shalt gather in the produce thereof.* That this signifies the goods of truth therefrom, is evident from the signification of gathering in, as after instruction appropriating to one's self; for since sowing is instructing and being instructed in the truths of faith, as has now been shown above, so gathering in is appropriating these things to one's self. Appropriation is effected when truths which have been truths of doctrine become truths of life. When they become truths of life, they are called the goods of truth. It is these which are here signified by produce, or increase.

9274. *And the seventh year thou shalt leave it alone and let it lie.* That this signifies the second state, when the man of the church is in good, and thus in the tranquillity of peace, is evident from the signification of the seventh year, or the sabbath, as when man is in good and by good is led of the Lord (see n. 8505, 8510, 8890, 8893); from the signification of leaving the land alone, that is, not sowing it, as not being led by truths, as before; and from the signification of letting it lie, as to be in the tranquillity of peace. That the sabbath also was a representative of

the state of peace in which there is conjunction, may be seen above (n. 8494). For by leaving the land alone and letting it lie, that is, by the rest of the land, was represented the rest, tranquillity, and peace which they have who are in good from the Lord. That there are two states with the man who is being regenerated and becoming a church, namely, the first when he is led by the truths of faith to good of charity, and the second when he is in good of charity, may be seen above (n. 7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230). That there are 2
these two states with the man who is being regenerated and becoming a church, has been heretofore unknown, for the reason especially that the man of the church has not distinguished between truth and good, and thus not between faith and charity; also because he has not distinctly perceived the two faculties of man, which are the understanding and the will, and that the understanding sees truths and goods, and the will is affected by them and loves them. Therefore he could not know that the first state of the man who is being regenerated is learning truths and seeing them, and that the second state is willing and loving them, and that they are not appropriated to man until he wills and loves what he has learned and seen; for the will is the man himself, and the understanding is his servant. If these things had been known, it might have been known and apprehended that the man who is being regenerated is being endowed both with a new understanding and a new will by the Lord, and that unless he is endowed with both, he is not a new man; for the understanding is only the faculty of seeing the things which the man wills and loves, and so, as was said, is only a servant. Consequently the first state of the man who is being regenerated is being led by truths to good, and the second state is being led by good; and when he is in this latter state, the order is inverted, and he is then led by the Lord, consequently he is then in

3 heaven, and so in the tranquillity of peace. This state is what is meant by the seventh day, and by the seventh year, and also by the jubilee, that is, by the sabbath, and by the sabbath of sabbaths, and by the land then resting — according to these words in Moses: *Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of sabbaths for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap* (Lev. xxv. 3–5). And concerning the jubilee, In the year of the jubilee, *ye shall not sow, neither reap, that which groweth of itself in it, nor gather the grapes in it of the undressed vines* (Lev. xxv. 11). He who does not know anything about these two states must needs be ignorant of many things contained in the Word; for in the Word, the prophetic Word especially, both the one state and the other are distinctly described. Neither can he apprehend the internal sense of the Word, nor indeed many things which are in its literal sense, as for example these which the Lord foretold concerning the last time of the church at this day existing, which is there called the consummation of the age — in Matthew: *Then let them that are in Judea flee unto the mountains: let him that is upon the house not go down to take anything out of his house: and let him that is in the field not return back to take his garments* (xxiv. 16–18). And in Luke: *In that day, he that shall be on the house, and his vessels in the house, let him not go down to take them away: and let him that is in the field likewise not turn back to what is behind him. Remember Lot's wife* (xvii. 31, 32). That the second state is here described, and that no one ought to return from that state to the first, may be seen above (n. 3650–3655, 5895,
4 5897, 8505, 8506, 8510, 8512, 8516). That these states are distinct, is implied also in these words in Moses: *When thou hast built a new house, thou shalt make a battlement for*

thy roof. . . . Thou shalt not sow thy vineyard nor thy field with mixed seed. . . . Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment mixed of wool and linen together (Deut. xxii. 8–11 : Lev. xix. 19). By these words is signified that he who is in the state of truth, that is, in the first state, cannot be in the state of good, that is, in the second state, nor the converse. The reason is that the one state is the inverse of the other; for in the first state the man looks from the world into heaven, but in the second state he looks from heaven upon the world; since in the first state truths enter from the world through the intellectual into the will, and there become goods, because of love; but in the second state the goods so formed go forth from heaven through the will into the intellectual, and there appear in the form of faith. It is this faith which is saving, because it is from the good of love, that is, through the good of love from the Lord; for it is the faith of charity in form.

9275. *And the needy of thy people shall eat.* That this signifies conjunction by the good of charity with those who are in few truths and yet desire to be instructed, is evident from the signification of eating, as communication and conjunction (see n. 2187, 3596, 5643, 8001); from the signification of the needy, as those who are in few truths by reason of ignorance and yet desire to be instructed (see n. 9260); and from the signification of people, here the people of Israel, as those who are of the church (n. 4286, 6426, 6637, 8805). From these things it is plain that by the needy of thy people shall eat, is signified the conjunction of the church with those who are in few truths and yet desire to be instructed. The reason why it is called conjunction by the good of charity, is, that this good conjoins, as will be shown in what now follows.

9276. *And what they leave the wild animal of the field shall eat.* That this signifies conjunction by these with those who are in the enjoyments of external truth, is evi-

dent from the signification of what they leave, namely, the needy of the people, as what is left by them, thus what is behind them, but here by or through them, because the subject is the conjunction of the church with those who are in few truths, and here its conjunction with those who are in the enjoyments of external truth — that the conjunction of the church with these latter is effected through the agency of the former, will be seen below; from the signification of eating, as communication and conjunction — as just above (n. 9275); and from the signification of the wild animal of the field, as those who are in the enjoyments of external truth. For beasts in the Word signify affections for truth and good, the beasts which are of the flock signifying affections for internal truth and good, and the beasts of the herd signifying affections for external truth and good; but wild animals or beasts signify such affections as are for truth the most external; for these affections in respect to internal affections are wild animals, since they are affections for the things of sense, which are called pleasures and enjoyments. The reason why they are enjoyments of truth, and not so much of good, is, that the sensuals of the mind, which by the body communicate immediately with the world, derive scarce anything from spiritual good, for corporeal and worldly loves principally reside therein. That beasts in the Word signify affections for truth and good, may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090); also that the beasts which are of the flock signify affections for internal truth and good, and those which are of the herd signify affections for external truth and good (n. 5913, 8937, 9135); and that the things of the senses communicate with the world and are the most external (n. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216). From what has been shown in the above numbers it may be known what is the nature of man's

sensual in respect to interiors, namely, that it is like a wild animal. The subject in this verse in the internal sense is 2
those who are in the good of charity, also those who are in few truths and yet desire to be instructed, and then those who are in the enjoyments of external truth. These three kinds of men constitute the church. They who are in the good of charity constitute the internal of the church; they who are in few truths and yet desire to be instructed, thus who are in affection for truth from good, constitute the external of the church; but they who are in the enjoyments of external truth are the most external, and constitute as it were the circumference, and close in the church. The conjunc- 3
tion of heaven with the human race, that is, the conjunction of the Lord through heaven with man, is effected by means of those who are in the good of charity, and thus by the good of charity; for in this good the Lord is present, since the Lord is this good itself, because it proceeds from Him. By means of this good the Lord conjoins Himself with those who are in affection for truth, because affection for truth is from good, and good, as above said, is from the Lord. Through these again the Lord is with those who are in the enjoyments of external truth, for enjoyments with them are for the most part derived from the loves of self and of the world, and very little from spiritual good. Such is the communication of heaven with man, that is, such is the communication of the Lord through heaven with him; consequently such is the conjunction. That the communi- 4
cation and conjunction of the Lord with the human race is such, may be evident from this, that such is the influx with every man of the church — by a man of the church is meant one who is in good of charity and from this in truths of faith from the Lord; for charity from which is faith, is the very church itself with man, because charity and faith are from the Lord — for the Lord flows into that good, which is man's internal, and through it into affection for truth, which is his external, and through this affection into the enjoy-

5 ments of external truth, which are in his outermosts. As the case is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the church of the Lord. The reason is that the church universal before the Lord is as a man; for the heaven of the Lord, with which the church acts as one, is before Him as one man — as may be evident from what has been shown concerning heaven as the Greatest Man at the close of several chapters of Genesis. And because it is so with the church in general, it is similar with a man of the church in particular, for a man of the church in particular is a heaven, a church, and a kingdom of the Lord in
6 least form. Moreover the case with the church is as with man himself, that there are two fountains of life with him, namely, the heart and the lungs. It is known that the first organ of his life is the heart, and the second organ of his life is the lungs, and that from these two fountains each and every thing in man lives. The heart of the Greatest Man, that is, of heaven and the church, is constituted of those who are in love to the Lord and in love toward the neighbor, and thus, abstractly from persons, is constituted of the love of the Lord and the love of the neighbor. The lungs however in the Greatest Man, that is, in heaven and the church, are constituted of those who from the Lord are in charity toward the neighbor and thence in faith, and thus, abstractly from persons, of charity and faith from the Lord. But all the other viscera and members in that Greatest Man are constituted of those who are in external goods and truths, and thus, abstractly from persons, of external goods and truths through which internal truths and goods may be introduced. As now the heart first flows into the lungs and by this into the viscera and members of the body, so likewise the Lord flows through the good of love into internal truths and through these into external
7 truths and goods. From these things it may be seen that there must surely be a church on earth, and that without it

the human race would perish; for it would be as a man when he dies and the lungs and the heart cease to be moved. Wherefore it is provided by the Lord that there should always be a church on earth, in which the Lord has been revealed by Divine truth which is from Him; and this Divine truth on our earth is the Word. That this is the case is believed by scarce any one at this day, because it is not believed that everything of man's life is from the Lord through heaven. For man supposes that life is in himself, and that this can subsist without any connection with heaven, that is, through heaven from the Lord, when yet this opinion is most false. From all this it is now plain how it is to be 8
understood that conjunction is effected through the good of charity with those who are in few truths and yet desire to be instructed, and through these with those who are in the enjoyments of external truth, which things are signified by leaving the land alone and letting it lie the seventh year, and that then the needy of the people should eat, and what they leave the wild animal of the field should eat. But concerning the things above related, may be seen what has been already shown, namely, that heaven before the Lord is as one man, and that heaven is therefore called the Greatest Man (n. 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228). That the case is similar with the church of the Lord, for the kingdom of the Lord in the earths is the church, which acts as one with the kingdom of the Lord in the heavens, may also be seen above (n. 4060, 7396, 9216); also that a man of the church is a heaven and a church in particular (n. 1900, 1902, 3624–3631, 3634, 3884, 4292, 4523, 4524, 4625, 6013, 6057); and 9
that they who are in love to the Lord and in love toward the neighbor constitute the province of the heart in the Greatest Man, and they who are in charity and thereby in faith from the Lord constitute the province of the lungs (n. 3635, 3883–3896); and that everything of man's life flows in from the Lord through heaven (n. 2538, 2706,

2886–2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109, 9110, 9216); and that there is a connection of heaven with man (n. 9216); and that without a church on earth the human race would perish (n. 468, 637, 2853, 4545).

9277. *So thou shalt do to thy vineyard, and to thine oliveyard.* That this signifies that so it is with spiritual good and with celestial good, is evident from the signification of a vineyard, as the spiritual church (n. 1069, 9139), and thus spiritual good, which is the good of charity toward the neighbor, for this good constitutes the spiritual church; and from the signification of an oliveyard, as the celestial church, and thus celestial good, that is, the good of love to the Lord, for this good constitutes the celestial church. What the spiritual church with its good is, and what the celestial church with its good is, and also what is the difference between them, may be seen above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977,
2 7992, 8042, 8152, 8234, 8521). That an oliveyard signifies the celestial church, and thus celestial good, is evident from the passages in the Word where the olive tree is mentioned—as in Moses: *Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine nor gather* [*the grapes*]; *for the worm shall eat them. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall be shaken* [*of its fruit*] (Deut. xxviii. 39, 40)—where the subject is the curse if other gods were worshipped, and if the statutes and judgments were not kept. Olive trees throughout all thy borders are the goods of celestial love

which are from the Lord through the Word in the whole church; not being anointed with the oil means that still they are not in that good; thine olive shall be shaken [of its fruit] means that that good would perish. In like manner in Micah: *Thou shalt tread the olive, but shalt not anoint thee with oil; and the grape juice, but shalt not drink the wine* (vi. 15). In Amos: *I have smitten you* 3
with blasting and mildew: the multitude of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured: yet have ye not returned unto Me (iv. 9)—where vineyards stand for the goods of faith, and olive trees for the goods of love; the punishment for not receiving these goods is signified by the palmerworm devouring the olive trees. In Habakkuk: *The fig tree shall not blossom, neither shall fruit be in the vines; the labor of the oliveyard shall fail, and the field shall yield no food* (iii. 17)—where the fig tree stands for natural good, the vine for spiritual good, the oliveyard for celestial good, and the field for the church. In Zechariah: *Two olive trees* were near the candlestick, *one on the right side of the bowl, and the other near the left side. . . . These are the two sons of pure oil, that stand near the Lord of the whole earth* (iv. 3, 11, 14)—where the two olive trees near the candlestick stand for good, celestial and spiritual, which are at the right and at the left of the Lord; the candlestick signifies the Lord as to the Divine truth. In the Book of Judges: Jotham said unto the men 4
of Shechem, that made Abimelech king, *The trees went forth . . . to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, which God and men honor in me, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to wave to and fro over the trees? Then the trees said unto the vine, Come*

thou, and reign over us. But the vine said unto them, Should I leave my new wine, which cheereth God and men, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: but if not, let fire come out of the bramble, and devour the cedars of Lebanon (ix. 7–15). What these words involve in particular cannot be known, unless it be known what is signified by the olive tree, the fig tree, the vine, and the bramble. The olive tree signifies the internal good of the celestial church, the fig tree the external good of that church (n. 4231, 5113), the vine the good of the spiritual church, but the bramble spurious good. These words, therefore, involve that the people, who are here meant by the trees, were not willing that either celestial good or spiritual good should reign over them, but spurious good, and that the people chose this in preference to the other goods. Fire out of the bramble is the evil of lust; the cedars of Lebanon which it would consume are truths of good. Because the olive tree signified the good of love from the Lord and to the Lord, therefore the cherubim in the midst of the house or of the temple were made of olive wood, and in like manner the doors of the oracle (1 Kings vi. 23–33); for the cherubim and also the doors of the oracle signified the guard and providence of the Lord that there should not be any approach to Himself except by the good of celestial love; therefore they were of olive wood. From these things it may be evident why it was that the tabernacle and the altar were anointed with oil, the priests also, and afterward the kings; and why it was that the oil of the olive was used for the lamps; for oil signified the good of love from the Lord (n. 886, 3728, 4582, 4638), and anointing signified that thus they might represent the Lord.

9278. *Six days thou shalt do thy works.* That this sig-

nifies the state of labor and of combat when one is in external enjoyments which are to be conjoined with internal, is evident from the signification of the six days which precede the seventh, as a state of labor and of combat (see n. 737, 900, 8510, 8888, 8975). The labor and combat then are signified by the works which they were to do in those days. By the works of the six days and by the rest on the seventh day are signified those things which exist in man in his first and in his second state during regeneration, and also those which exist in him after he is regenerated. Concerning the first and the second states of man during regeneration may be seen what has been said above (see n. 9274), also concerning those things which exist with him after he is regenerated (n. 9213). These works are done to the end that external things may be conjoined to internal; for there is an external man, which is also called natural, and there is an internal man, which is also called spiritual. The external man communicates with the world, and the internal man with heaven. The Divine order is 2
that heaven should rule the world in man, and not the world rule heaven in him; for when heaven rules man, then the Lord rules him. Man is born into loving the world and himself above heaven and the Lord. And because this is opposite to the Divine order, there must be an inversion by means of regeneration; and this inversion is effected when the things which are of heaven and the Lord are loved more than those which are of the world and self. This is the reason why the man who is regenerated, as well as he who is in heaven, is alternately in externals and in internals; for thereby externals are disposed into agreement with internals, and finally to be subject to them. When 3
man is in externals, he is then in labor and combat, for he is then in the life which savors of the world, into which the hells flow from all sides, continually attempting to infest, even to subjugate in the man those things which are of heaven; but the Lord continually protects and liberates

him. Therefore there are then the labor and the combat which are signified by the six days of the week in which works are to be done. But when man is in internals, then because he is in heaven with the Lord, labor and combat cease, and he is in the tranquillity of peace, in which tranquillity conjunction also is effected. These are the things which are signified by the seventh day. That the interiors of man are created according to the image of heaven, and his exteriors according to the image of the world, and thus that man is in a small form heaven and also the world, and so, according to the maxim of the ancients, a microcosm, may be seen above (n. 6057); and consequently that it is according to the Divine order that the Lord through heaven shall rule the world in man, and in no case the reverse.

4 What is the nature of the labor and the combat when man is in externals, may be evident from this, that he is then in such a state as to be in heat from the world and to be cold toward heaven, unless heaven be to him as the world; and that therefore he is in such shade that he cannot conceive otherwise than that external things flow into internal, and consequently that the eye sees and the ear hears of itself, and that their objects produce the thoughts and form the intellectual, and thus that he can of himself believe and of himself love God, and therefore from the world see heaven. From this fallacy he can scarce be withdrawn, until he is elevated from external things into internal, and thus into the light of heaven. He then first perceives that the things in him which are of the world, and thus which are of the body and its senses, see and act by influx from heaven, that is, through heaven from the Lord, and not at all from themselves. Thus it is plain why it is that a sensual man believes that everything of his life is from the world and from nature, that there is no hell, nor heaven, and indeed that there is no God; consequently why it is that he mocks at everything of the church so far as it concerns himself, but is in favor of it so far as it concerns the simple, so that

they may be in other bonds beside those of the laws. From 5
this it may be known what it is to be in externals and not at the same time in internals, and that man when he is in externals, is in cold and in shade as to those things which are of heaven and those which are of the Lord. And it may be further known who in the world are the intelligent and wise, namely, they who are in the truth and good of the church, because these are wise from heaven; also who are the foolish and insane, namely, they who are not in the good and truth of the church, because they are only in knowledge from the world; and that such of them as by the sciences of the world have confirmed themselves against the truths and goods of the church are more insane and foolish than the rest, however they may believe themselves more intelligent and wise than others, and may call those simple who are in good of life from the truths of doctrine; when yet the simplicity of these latter is wisdom in the eyes of angels, and these moreover after death are elevated into angelic wisdom by the Lord. That this is the case, the 6
Lord also teaches in Matthew: *Therefore speak I in parables; because seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13). And in John: I will send *the Spirit of truth: Whom the world cannot receive; for it seeth Him not, neither knoweth Him. . . . Yet a little while, and the world shall see Me no more* (xiv. 17, 19). The Spirit of truth Whom the world cannot receive, because it seeth Him not, neither knoweth Him, signifies that the world will not acknowledge the Lord with the faith of the heart, because externals which are of the world will obscure. Who then at this day worships Him as the Lord of the whole heaven and earth? (Matt. xviii. 18.) When yet all who are in the heavens, and thus all who are in things internal, regard the Lord as their only God.

9279. *And on the seventh day thou shalt cease.* That this signifies the state of good when one is in internals and his tranquillity of peace then, is evident from the significa-

tion of the seventh day, or the Sabbath, as when man is in good, and by good is led of the Lord (see n. 8495, 8510, 8890, 8893); and from the signification of ceasing or resting from works, as the tranquillity of peace then — concerning this state see what has been said and shown above
2 (n. 9274, 9278). But it shall be briefly told why it is that a man when he is in good, is then in his internals: THE EXTERNALS OF MAN ARE FORMED TO THE IMAGE OF THE WORLD, BUT HIS INTERNALS TO THE IMAGE OF HEAVEN (see n. 6057). Wherefore also his externals receive those things which are of the world, but his internals those things which are of heaven. The externals which are of the world are opened in man successively from infancy even to manhood; in like manner are the internals. But the externals are opened by those things which are of the world, whereas the internals are opened by those things which are of heaven. The things which are thus opened are twofold, namely, the intellectual or those of the understanding and the voluntary or those of the will. The intellectual are opened by those things which have reference to truth, and the voluntary by those things which have reference to good. For all things in the universe, as well those in the world as those that are in heaven, have reference to truth and to good. Those which have reference to truth are called knowledges, external and internal; but those which have reference to good are called loves and affections. From this it is plain what and of what nature are those things which open man's
3 life. As to the internal man, which as above said is formed to the image of heaven, the internal knowledges of the truth and good of faith from the Lord, and thus of faith in the Lord, are what open its intellectuals; and the affections for truth and good, which are of love from the Lord, and thus of love to the Lord, are what open its will, and consequently form heaven in him, and thus an image of the Lord, for heaven is an image of the Lord. From this it is that heaven is called the Greatest Man (n. 1276, 2996,

2998, 3624–3649, 3741–3750, 4218–4228); and that man has been formed to the image of heaven and to the image of the world (n. 3628, 4523, 4524, 6013, 6057); also that a regenerate man, as also an angel, is a heaven and a church in least form (n. 1900, 3624, 3634, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8988). From these things it may be evident why it is that when man is in good, he is then in internals. But concerning the opening of man's internals and externals more shall be said, by the Divine mercy of the Lord, in what follows.

9280. *That thine ox and thine ass may rest.* That this signifies the tranquillity of peace to external goods and truths at the same time, is evident from the signification of resting, when said of the seventh day or the Sabbath, as the tranquillity of peace — as just above (n. 9279); and from the signification of an ox, as external good, and of an ass, as external truth (n. 2781, 9134, 9255). That beasts signified affections and inclinations, such as man has in common with them, may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 5913, 8937, 9090, 9135); also that in the sacrifices they were made use of according to their signification (n. 1823, 2180, 2805, 2807, 2830, 3519); and that all things in the world in its three kingdoms are representative of the spiritual and celestial things of the Lord's kingdom (n. 1632, 1881, 2758, 2987–3003, 3213–3227, 3483, 3624–3649, 4939, 5116, 5427, 5428, 5477, 8211); and that they are correspondences of all things therein (n. 2987–3003, 3213–3226, 3337–3352, 3472–3485, 3624–3649, 3745–3750, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4420, 4523–4533, 4622–4634, 4652–4660, 4791–4806, 4931–4952, 5050–5062, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 8615). These refer- 2
ences are brought together that thereby it may be seen that not only all beasts, but also all things in the world, have correspondence, and according to their correspond-

ences represent and signify spiritual and celestial things, and in the supreme sense Divine things which are of the Lord; and thus that it may be seen of what quality the Ancient Churches were, which were called representative churches, namely, that in each of their sacred rites were represented things of the Lord and of His kingdom, and so those things which are of love and faith in Him; and that then heaven was conjoined with the man of the church by such things; for the internal things were presented to view in heaven. The Word of the Lord was also given for that end, since each and all things therein, even to the smallest iota, have correspondence and signification. Therefore by means of the Word alone there is a connec-
3 tion of heaven with man. That this is the case no one at this day knows. And so the natural man, when he reads the Word and searches where the Divine lies concealed therein and does not find it in the letter, because of its ordinary style, begins first to hold it in low estimation, and then to deny that it was dictated by the Divine Itself and sent down through heaven to man; for he does not know that the Word is Divine by virtue of its spiritual sense, which is not apparent in the letter, but still is in the letter, and that that sense is presented to view in heaven when man reads it reverently, and that that sense treats of the Lord and His kingdom. It is these Divine things from which the Word is Divine, and through which holiness flows through heaven from the Lord even into the literal sense and into the very letter itself. But so long as man does not know what the spiritual is, neither can he know what the spiritual sense is, and thus not what correspondence is. And so long as man loves the world more than heaven, and himself more than the Lord, he does not desire to know these things nor to apprehend them; when yet from this was all ancient intelligence, and from it is the wisdom of angels. The mystic arcana which diviners have vainly labored to discover in the Word, therein only lie concealed.

9281. *And the son of thy handmaid, and the stranger, may be refreshed.* That this signifies the state of life of those outside the church who are in truths and goods, is evident from the signification of the son of a handmaid, as those who are in affection for external truth; for by a son is signified truth (see n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257), and by a handmaid is signified external affection (n. 1895, 2567, 3835, 3849, 7780, 8993); from the signification of a stranger, as those who wish to be instructed in the truths and goods of the church (n. 1463, 8007, 8013, 9196). That by the son of a handmaid and a stranger are here signified those who are outside the church, is because in what precedes in this verse those who are within the church were treated of. Therefore they who are without the church are meant by the sons of a handmaid, and they who have not been born within the church by the strangers, inasmuch as the former are of a lower descent, and the latter are of a different lineage. The meaning is further evident from the signification of being refreshed, or breathing, as a state of life in respect to the truths and goods of faith. The reason why breathing, or being refreshed, signifies this state of life, is, that the lungs, whose office it is to breathe, correspond to the life of faith from charity, which is the spiritual life (n. 97, 1119, 3351, 3635, 3883–3896, 9229). Man has external respiration and 2
internal respiration. The external is from the world, but the internal is from heaven. When a man dies, then the external respiration ceases; but the internal respiration, which is tacit and imperceptible to him during his life in the world, continues. This latter respiration is altogether according to his affection for truth, and thus according to the life of his faith. But they who are in no faith, as are those in hell, derive their respiration not from the interior, but from the exterior, and thus contrariwise. Wherefore also when they come near to an angelic society, where there is respiration from the interior, they begin to be suffocated

and to come into the semblance of death (n. 3894). Therefore they cast themselves down headlong into their hell, where again they resume their former respiration,
3 contrary to the respiration of heaven. Because the respiration corresponds to the life of faith, therefore the life of faith is also signified by the soul or the breath [*anima*] (n. 9050), from animation, which is respiration or breathing; and therefore also the soul is called spirit or breath [*spiritus*], as we say drawing the breath and giving up the breath, or spirit; and so likewise spirits in the original tongue are so named from wind, and in the Word are compared to wind — as in John: *The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth: so is every one that is born of the Spirit* (iii. 8). Thus also it is plain what is signified by what is written of the Lord after His resurrection when speaking with His disciples, that *He breathed on them, and said unto them, Receive ye the Holy Spirit* (xx. 22).

9282. *And in all that I have said unto you ye shall take heed.* That this signifies that the commandments, the judgments, and the statutes are to be done, is evident from the signification of all that Jehovah had said unto them, as all things which are of life, all which are of worship, and all which are of the civil state — for the things which are of life were called commandments, those that are of worship were called statutes, and those of the civil state were called judgments (see n. 8972); and from the signification of keeping or observing, as doing, for by doing them they are observed. Inasmuch as the laws of life, of worship, and of the civil state, are not anything with man so long as they are in his understanding only, but then become his when they are in the will, therefore it is said in the Word throughout that they must be done; for doing is of the will, but knowing, understanding, acknowledging, and believing are of the understanding. These latter however

have no being with man until they become of the will, nor do they *exist* with him until they become of the understanding from the will; for the *esse* or being of man is to will, and the *existere* or existing is to acknowledge and believe therefrom. So the things which have not being and existence with man are not appropriated to him, but they stand without, not yet received into the house. So neither do they contribute anything to the eternal life of the man; for such things, if they do not become of the life, are dissipated in the other life, those things only remaining which are of the heart, that is, which are of the will and thereby of the understanding. For this reason it is said in the Word throughout that the commandments and the statutes must be done — as in Moses: *Ye shall do My judgments, and keep My statutes, to walk therein. . . . Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live by them* (Lev. xviii. 4, 5: also Matt. v. 20; vii. 24–27; xvi. 27: John iii. 21); and in many other passages.

9283. *And ye shall make no mention of the name of other gods.* That this signifies that they must not think from the doctrine of falsity, is evident from the signification of name, as the all of faith and the all of worship in the complex (see n. 2724, 3237, 6887, 8274, 8882), here the all of the doctrine of falsity, since by other gods are signified falsities (n. 4544, 7873, 8867); and from the signification of making mention, as thinking. That making mention is thinking, is because mentioning proceeds from the mouth, and by those things which are of the mouth are signified those which are of the thought. The reason is that the speech of man flows from his thought; for man has thought speaking and thought not speaking. Thought speaking is that with which the speech makes one; but thought not speaking is that with which the thought speaking and the speech therefrom make one with the sincere and the just, but not with the insincere and the unjust. For the thought

not speaking is man's higher or interior intellectual which proceeds from his very will; but the thought speaking is his lower or more external intellectual formed from the higher or interior to present to view, or to simulate before the world, those things which are of justice and equity, and
2 which are of good and truth. From this it is plain what is the quality of the sincere and just man, and what the quality of the insincere and unjust man, namely, that with the sincere and just man the internal man has been formed into the image of heaven, and the external man into the image of the world subordinated to heaven (n. 9279); and that in the case of the insincere and unjust man the internal man has been formed into the image of hell, and the external man into the image of heaven subordinated to hell. For by the external he simulates the things which are of heaven, and the rational things which are from heaven he applies to favor his lusts, and also to deceive. From this it is evident that the states of life with the just and the unjust are inverted in respect to each other.

9284. *And it shall not be heard upon thy mouth.* That this signifies that obedience is not to be paid by any affirmation, is evident from the signification of hearing, as obeying (see n. 2542, 3869, 4652–4660, 5017, 7216, 8361); and from the signification of not being upon the mouth, when said of the doctrine of falsity which is signified by the name of other gods, as not affirming. The reason why the name of other gods was not to be mentioned, neither to be heard upon the mouth, was, that heavenly and Divine things of the Lord might be represented by all the statutes, the judgments, and the commandments which were commanded; and they were represented so long as Jehovah was named and worshipped, for then the Divine of the Lord was present, and heaven with Him. But when other gods were named and worshipped, then infernal things were represented, as spirits from the hells were then present who wished to be worshipped as gods; for they who are in the

hells are continually seeking this, inasmuch as the loves of self and of the world are there the ruling loves (n. 3881).

9285. Verses 14–19. *Three times thou shalt keep a feast unto Me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed of the month Abib; for in it thou camest forth out of Egypt; and My faces shall not be seen, empty: and the feast of the harvest, of the firstfruits of thy labors, which thou sowedst in the field: and the feast of ingathering, in the going out of the year, when thou gatherest in thy labors out of the field. Three times in the year shall every male of thine appear before the faces of the Lord Jehovah. Thou shalt not sacrifice the blood of My sacrifice upon what is leavened; and the fat of My feast shall not remain all night until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk.* "Three times thou shalt keep a feast unto Me in the year" signifies worship of the Lord and rendering of thanks permanent on account of deliverance from damnation. "The feast of unleavened bread shalt thou keep" signifies on account of purification from falsities; "seven days" signifies a holy state then; "thou shalt eat unleavened bread" signifies the appropriation of good purified from falsities; "as I commanded thee" signifies in accordance with the laws of order; "at the time appointed of the month Abib" signifies from the beginning of a new state; "for in it thou camest forth out of Egypt" signifies deliverance from infestation by falsities; "and My faces shall not be seen, empty" signifies reception of good out of mercy, and also rendering of thanks; "and the feast of the harvest, of the firstfruits of thy labors, which thou sowedst in the field" signifies the worship of the Lord and rendering of thanks on account of the implanting of truth in good; "and the feast of ingathering, in the going out of the year,

when thou gatherest in thy labors out of the field" signifies worship from a grateful mind on account of the implanting of good therefrom, and thus on account of regeneration and complete deliverance from damnation. "Three times in the year shall every male of thine appear before the faces of the Lord Jehovah" signifies the continuous appearance and presence of the Lord, therefore also in the truths of faith. "Thou shalt not sacrifice the blood of My sacrifice upon what is leavened" signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; "and the fat of My feast shall not remain all night until the morning" signifies the good of worship, not from the proprium, but from the Lord, always new. "The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God" signifies that all truths of good and goods of truth are holy, because they are from the Lord alone. "Thou shalt not seethe a kid in its mother's milk" signifies that the good of innocence of the later state must not be conjoined with the truth of innocence of the former state.

9286. *Three times thou shalt keep a feast unto Me in the year.* That this signifies worship of the Lord and rendering of thanks permanent on account of deliverance from damnation, is evident from the signification of keeping a feast, as worship of the Lord from a glad mind on account of deliverance from damnation (see n. 7093); and from the signification of three times in the year, as a full state even to the end; for three signifies what is full from beginning to end (n. 2788, 4495, 7715, 9198), and a year signifies an entire period (n. 2906, 7839, 8070), here therefore a full and complete deliverance. For, by the feast of unleavened bread is signified purification from falsities, by the feast of harvest the implanting of truth in good, and by the feast of ingathering the implanting of good thence derived, and thus full deliverance from damnation; for, when a man has been

purified from falsities and then introduced by truths into good, and at length when he is in good, he is then in heaven with the Lord, and consequently is then fully liberated. The successive steps of deliverance from damnation 2
are as the successive steps of regeneration, inasmuch as regeneration is deliverance from hell and introduction into heaven by the Lord; for the man who is being regenerated is first purified from falsities, then the truths of faith are implanted with him in the good of charity, and lastly this good itself is implanted, and this being done the man is regenerated, and is then in heaven with the Lord. Wherefore by the three feasts in the year was also signified the worship of the Lord and thanksgiving on account of regeneration. Inasmuch as these feasts were instituted for the perpetual remembrance of those things, therefore it is said worship and rendering of thanks permanent, for the chief things of worship are to remain in continuance. The things which remain in continuance are those which are not only inscribed on the memory, but are also inscribed on the life itself, and they are then said to reign universally with the man (n. 5949, 6159, 6571, 8853–8858, 8865).

9287. *The feast of unleavened bread shalt thou keep.* That this signifies worship and rendering of thanks on account of purification from falsities, is evident from the signification of a feast, as the worship of the Lord and rendering of thanks on account of deliverance from damnation — of which just above (n. 9286); and from the signification of unleavened bread, as purification from falsities; for by leaven is signified falsity, and thus by what is unleavened or by unleavened bread is signified good purified from falsities (n. 2342, 8058). Concerning this feast, which was also called the passover, more may be seen below (n. 9292, 9294).

9288. *Seven days.* That this signifies a holy state, is evident from the signification of seven, as what is holy (see n. 395, 433, 716, 881, 5265, 5268); and from the significa-

tion of days, as states (n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

9289. *Thou shalt eat unleavened bread.* That this signifies the appropriation of good purified from falsities, is evident from the signification of eating, as appropriation (see n. 3168, 3596, 4745); and from the signification of unleavened bread, as good purified from falsities — of which just above (n. 9287).

9290. *As I commanded thee.* That this signifies in accordance with the laws of order, is evident from the signification of commanding, when by the Lord, as the Divine truth proceeding from Him, for this contains and teaches the precepts of life and of worship. This Divine truth is the order itself in the heavens, and truths are the laws of that order (see n. 1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988). Thus it is plain that by the words, As I commanded thee, is signified in accordance with the laws of order.

9291. *At the time appointed of the month Abib.* That this signifies from the beginning of a new state, is evident from the signification of the month Abib, as the beginning of a new state (see n. 8053).

9292. *For in it thou camest forth out of Egypt.* That this signifies deliverance from infestation by falsities, is evident from what has been said and shown concerning the going of the sons of Israel out from Egypt (see n. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197), where it may be seen that by the sojourning of the sons of Israel in Egypt was signified the infestation of the spiritual, that is, of those who were of the Lord's spiritual church, by the infernals, and their protection by the Lord; and that by their going out from Egypt was signified their deliverance therefrom; and that by reason of this the passover, which is the feast of unleavened bread, was instituted (n. 7093, 7867, 7995).

9293. *And My faces shall not be seen, empty.* That this

signifies the reception of good out of mercy, and also rendering of thanks, is evident from the signification of before the faces of Jehovah, as good, mercy, peace (see n. 222, 223, 5585, 7599); and from the signification of not being seen empty, or without a gift, as testifying because of the reception of good and rendering thanks; for the gifts which were offered unto Jehovah signified such things as are offered by man from the heart unto the Lord, and are accepted by the Lord. It is with gifts as with all other acts of man. Man's acts or deeds are only muscular movements [*gestus*], and viewed abstractly from the will are but motions variously formed and as it were articulated, not unlike the motions of a machine, and thus inanimate. But his acts viewed together with the will are not such motions, but they are forms of the will shown before the eyes; for acts are nothing else but testifications of such things as are of the will, and they also have their soul or their life from the will. Wherefore of acts the like may be said as of motions, namely, that there is nothing living in acts except the will, just as there is nothing living in motions except the effort. That this is so is also known to man; for he who is intelligent does not attend to the acts of a man, but only to the will from which, by which, and on account of which the acts exist. Indeed, he who is wise scarcely notices the acts, but regards the quality and force of the will which is in the acts. The case is similar in respect to gifts, that in them the will is regarded by the Lord. Therefore by gifts to Jehovah, that is, by things offered unto the Lord, are signified such things as are of the will or of the heart. It is the will of man which is called the heart in the Word. From these things it is also plain how it is to be understood that every one will receive judgment in the other life according to his deeds or his works (Matt. xvi. 27); namely, that it will be according to those things which are of the heart and thus of the life. That such things are signified by gifts offered 2

unto Jehovah, is plain from the Word — as in David: *Sacrifice and offering Thou hast not desired . . . burnt offering and sin offering hast Thou not required. . . . I have desired to do Thy will, O my God* (Ps. xl. 6, 8). In Moses: *Jehovah your God, He is God of gods, and Lord of lords . . . which regardeth not persons, and accepteth not a gift* (Deut. x. 17). In Matthew: *If thou offer thy gift upon the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift* (v. 23, 24). From this it is plain that gifts offered unto the Lord were testifications of such things as are offered by the heart, which are the things of faith and of charity; being reconciled to a brother is
3 charity toward the neighbor. Again: *There came wise men from the East . . . and they offered unto* the Lord Who then was born, *gifts, gold, frankincense, and myrrh* (ii. 1, 11) — where by gold, frankincense, and myrrh are signified all things of the good of love and of faith in the Lord, by gold those of the good of love, by frankincense those of the good of faith, and by myrrh those of both in externals. The wise men from the East offered these things, because among those of the East there remained there with some from ancient times the knowledge and wisdom of the men of old, which consisted in understanding and seeing heavenly and Divine things in those things which are in the world and upon the earth. For it was known to the ancients that all things were correspondences and had representation, and so were significative, as is plain also from the most ancient books and monuments of the Gentiles. Therefore they knew that gold, frankincense, and myrrh signified the goods which were to be offered to God. They knew furthermore from their prophetic writings, which were of the Ancient Church (n. 2686), that the Lord was to come into the world, and that then a star was to appear to them, of which star

Balaam likewise prophesied, who was also of the sons of the East (Num. xxiv. 17: n. 3762); for a star signifies the knowledges of internal good and truth which are from the Lord (n. 2495, 2849, 4697). In David: *The kings* 4
of Tarshish and of the Isles shall bring an offering: the kings of Sheba and Seba shall offer a gift. Yea, all kings shall bow themselves down: and all nations shall serve Him (Ps. lxxii. 10, 11). These things were said of the Lord; by bringing an offering and offering a gift is signified the good of love and faith; for Tarshish signifies the doctrinals of love and of faith (n. 1156), Sheba and Seba the knowledges of good and truth (n. 1171, 3240), kings the truths of the church (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148), and nations the goods of the church (n. 1159, 1258–1260, 1416, 1849, 4574, 6005, 8771). Thus it is plain what is meant by all kings bowing themselves down, and all nations serving Him. In 5
Isaiah: *They shall declare My glory among the nations. And they shall bring all your brethren out of all nations for an offering unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to the mountain of My holiness Jerusalem . . . as the sons of Israel bring an offering in a clean vessel into the house of Jehovah* (lxvi. 19, 20). He who is unacquainted with the internal sense of the Word, may suppose that these things were said of the Jews, and that such things therefore were to be brought to Jerusalem by the nations; but they are the goods of love and of faith in the Lord which are thus prophetically described; and what are meant by an offering, by horses, chariots, litters, mules, and dromedaries, upon which they were to be brought, are intellectuals, doctrinals, and knowledges of truth and good, as is plain from their signification—as from that of horses (n. 2760–2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8248), from that of chariots (n. 5321, 5945, 8146, 8148, 8215), and from that of mules (n. 2781). And in Malachi: 6

He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in justice. Then shall the offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years (iii. 3, 4). Inasmuch as by a gift offered unto Jehovah is signified the good of love and of faith, therefore it is said that they may bring unto Jehovah an offering in justice, and that then it will be pleasant unto Jehovah. Purifying the sons of Levi and purging them as gold and silver signifies the purification of good and truth from evils and falsities; the sons of Levi are those who are in faith and charity, and thus those who are of the spiritual church (n. 3875, 4497, 4502, 4503); Judah is the good of celestial love, and thus those who are in that good (n. 3654, 3881).

9294. *And the feast of the harvest, of the firstfruits of thy labors, which thou sowedst in the field.* That this signifies the worship of the Lord and rendering of thanks for the implanting of truth in good, is evident from the signification of a feast, as the worship of the Lord and rendering thanks — of which above (n. 9286, 9287); from the signification of the harvest, as the fructification of truth, and thus its implantation in good; from the signification of the first fruits, or the beginnings of labors, as those things which are the last of instruction and the first of life — of which below; from the signification of sowing, as instructing (n. 9272); and from the signification of the field, as the church as to good, and thus the good of the church (n. 2971, 3500, 3766, 7502, 9139, 9141). From which it is plain that by the feast of the harvest of the firstfruits of thy labors which thou hast sown in the field, is signified the worship of the Lord and rendering of thanks for the
2 implanting of truth in good. That these things are signified by this feast, is evident from what was said above (n. 9286), namely, that three feasts were instituted on

account of the deliverance of man from damnation, and thus on account of his regeneration; for by regeneration man is delivered from hell and introduced into heaven. Wherefore the first feast, which was called the feast of unleavened bread, signifies purification from falsities; this second feast therefore signifies the implanting of truth in good; and the third feast the implanting of good. For during man's regeneration he is first purified from the falsities which spring from the evil of self-love and the love of the world, and this is effected by his receiving instruction concerning evil, hell, and damnation, and also concerning good, heaven, and eternal happiness; and by his thus suffering himself to be withheld from doing, willing, and thinking evils. When the soil has been thus prepared, then the truths of faith are sown, for not before are they received. But the truths which are sown must be implanted in good, since elsewhere they have no soil, neither elsewhere can they fix their root. They are implanted in good when the man wills truth, loves it, and does it. This state of regeneration, or of deliverance from damnation, is signified by this feast, which is called the feast of the harvest of the firstfruits of thy labors; for a harvest signifies truths producing good. When truths 3
have been implanted in good, then man is no longer led of the Lord by truths, but by good, and this is effected when he wills good and does good from affection of love, that is, from charity. This state of regeneration, or of deliverance from damnation, is signified by the third feast, which is called the feast of ingathering. These three 4
feasts were also called the feast of the passover, the feast of weeks, and the feast of tabernacles (see Exod. xxxiv. 18–23: Lev. xxiii.: Deut. xvi. 1–17). Similar things to those represented by these three feasts were represented by the bringing of the sons of Israel out from the land of Egypt, by their introduction into the land of Canaan, and by their dwelling there. For by the bringing of the

sons of Israel out from the land of Egypt the same was represented as by the first feast, which was called the passover. That this is so, may be seen from what has been shown concerning the passover (n. 7093, 7867, 7995); for the bringing forth of the sons of Israel, on account of which that feast was instituted, signified the deliverance of those who were of the spiritual church from the falsities whereby they were infested (n. 7240,
5 7317, 9197). And by the introduction of the sons of Israel into the land of Canaan the same was represented as by this second feast, which was called the feast of the firstfruits of labors, and also the feast of weeks, namely, the implanting of truth in good; for the land of Canaan is the church in respect to good, thus the good of the church (n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516), and the sons of Israel abstractedly from persons are spiritual truths (n. 5414, 5879, 5951).
6 The same also was represented by the dwelling of the sons of Israel in the land of Canaan as by the third feast, which was called the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing-floor and the wine-press, called also the feast of tabernacles, namely, the implanting of good, and thus life in heaven. From these things it is now plain why the three feasts were instituted, namely, that it was for the sake of the bringing out from hell of the human race, such as are willing to receive new life from the Lord, and their introduction into heaven. This was effected by the Lord through His coming into the world.

9295. That this second feast, which was called the feast of the harvest of the firstfruits of labors, also of the firstfruits of wheat, likewise the feast of weeks, signifies the implanting of truth in good, is evident from its institution, concerning which it is thus written in Moses: *Say unto the sons of Israel, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall*

bring the first sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And in that day . . . ye shall offer a he-lamb . . . for a burnt offering. . . . Also the minchah . . . and the drink offering. . . . And ye shall eat neither bread, nor parched corn, nor green ears, until this selfsame day. . . . And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven entire sabbaths shall there be: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new offering unto Jehovah. Ye shall offer out of your habitations the bread of the wave offering . . . it shall be baked leavened, for firstfruits unto Jehovah. Ye shall offer with the bread seven lambs . . . one young bullock, and two rams, for a burnt offering, with their minchah, and their drink offering (Lev. xxiii. 10–18: Deut. xvi. 9–12). That each of these 2
expressions is significative, cannot be known except from their internal sense. In that sense the seeds which are sown in the field are the truths of faith which are implanted in good; by the harvest is signified their coming to maturity when goods are derived therefrom, for wheat and barley are goods, and the spike or ear in which they are means truths thus adjoined to goods; the handful or sheaf is a series and collection of such things, for truths are arranged as it were into bundles; waving means quickening, for truths are not living in man until they are in good; the priest who waved the sheaf, that is, who quickened the goods of truth, represented the Lord, for from Him is everything of life; this being done on the morrow after the sabbath signified the holy of conjunction of good and truth; that it was not allowed them before this to eat bread, or the parched ear, or the green ear, signified that the life of good and its appropriation are not sooner; bread is the good of love, the parched ear is the good of charity, the

green ear is the good of truth, and eating is appropriating; that they were to count seven sabbaths unto the feast, which was held on the fiftieth day therefrom, signified the full implanting of truth in good even to the beginning of a new state; the leavened bread which was then offered, signified good not yet fully purified; the waving of it signified quickening; the burnt offering of lambs, a young bullock, and rams, with the minchah and drink offerings, signified the worship of the Lord, according to the quality of that good. These are the things which are signified by this feast and by the particulars of its celebration. From which it is plain that the second state of deliverance from damnation, which was the state of the implanting of truth
3 in good, was thereby signified. Since this feast was called the feast of the firstfruits of the harvest, it should be known what the harvest signifies in the Word. The field in which is the harvest, in a broad sense signifies the whole human race, or the whole world; in a less broad sense it signifies the church; in a sense more restricted, the man of the church; and in a sense still more restricted, the good which is in the man of the church, for this receives the truths of faith, as a field receives seeds. From the signification of the field it is plain what is signified by the harvest, namely, that in the broadest sense it signifies the state of the whole human race as to the reception of good by truth; in a less broad sense, the state of the church as to the reception of the truths of faith in good; in a more restricted sense the state of the man of the church as to that reception; and in a still more restricted sense, the state of good as to the reception of truth, and thus the implanting of
4 truth in good. From these things it may be evident what is signified by the harvest in the following passages — as in Matthew: *He that soweth the good seed is the Son of Man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy that sowed them is the devil; the harvest is the consummation of the*

age; and the reapers are the angels (xiii. 37–39). The good seed are truths of faith from the Lord; the Son of Man is the Lord as to the truths of the church; the world, which is the field, is the whole human race; the sons of the kingdom, who are the seed, are the truths of faith of the church; the sons of the evil kingdom, who are the tares, are the falsities of faith of the church; the devil who is the enemy and soweth them, is hell; the consummation of the age, which is the harvest, is the last state of the church as to the reception of the truths of faith in good; the angels, who are the reapers, are truths from the Lord. That such things are signified by the above words of the Lord, may be evident from their internal sense, as set forth in these explications. From the above words it is also manifest how the Lord spake when He was in the world, namely, that it was by significatives, to the end that the Word might be not only for the world, but also for heaven. In the 5
Apocalypse: *An angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour is come for thee to reap; for the harvest of the earth is dried up. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped* (xiv. 15, 16) — where the harvest also stands for the last state of the church as to the reception of the truths of faith in good. In Joel: *The priests, the ministers of Jehovah, mourn. The field is wasted, the ground mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth. The husbandmen are ashamed, the vinedressers howl for the wheat and for the barley; for the harvest of the field is perished* (i. 9–11). Here is described the laying waste of the church as to the truths of faith and the goods of charity by such things as belong to the field, the vineyard, and the oliveyard; the church itself is the field, and its last state, which was called by the Lord the consummation of the age, is the harvest. Again in the 6
same prophet: *Put ye in the sickle, for the harvest is ripe:*

come, get you down; for the winepress is full, the fats overflow; for their wickedness is great (iii. 13). Here also by the harvest is signified the consummation of the age, or the last state of the devastated church. In Jeremiah: *Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest* (l. 16). Again: *The daughter of Babylon is like a threshing floor; it is time to thresh her: yet a little while, and the time of harvest shall come* (li. 33) — where the time of harvest stands for the last state of the church. In Isaiah: *Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth any one enter in. . . . Let the inhabitants of the isle be silent; the merchants of Zidon, that pass over the sea, have replenished thee. And on great waters the seed of Shihor, the harvest of the Nile, was her revenue; that she should be*
7 *the mart of nations* (xxiii. 1–3). The holy things of the church which are here described, cannot be known to any one except from the internal sense. Every one knows that the holy things of heaven and of the church are in the Word throughout, and that thereby the Word is holy. In the sense of the letter the subject here is the merchandise of Tyre and Zidon, which are not holy things apart from the interior holy meaning. But what in this sense they signify, is plain when unfolded. The ships of Tarshish are the doctrinals of truth and good; Tyre and Zidon are the knowledges of good and truth; there being no house nor any one entering in means that there was no longer any good in which truth could be implanted; the inhabitants of the isle who were silent are more remote goods; the seed of Shihor is acquired truth; the harvest of the Nile being her revenue means the good from that truth outside the church.

9296. *And the feast of ingathering, in the going out of the year, when thou gatherest in thy labors out of the field.* That this signifies worship from a grateful mind on account of the implanting of good therefrom, and thus on account

of regeneration and complete deliverance from damnation, is evident from the signification of a feast, as worship of the Lord and rendering thanks — of which above (n. 9286, 9287, 9294), and thus worship from a grateful mind; from the signification of ingathering, when it is said of the implanting of truth in good, as the implanting of good itself; from the signification of the going out of the year, as the end of the labors; and from the signification of, when thou gatherest in thy labors out of the field, as the enjoyment and use of all things which have been implanted in good. For, by the labors or works are signified not only those things which are of the field, but also those which are of the vineyard and the oliveyard, and thus those which are of the fruit of the earth — as is plain from the description of this feast in Moses: *Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress. . . . And Jehovah thy God shall bless thee in all thine increase, and in all the work of thy hands* (Deut. xvi. 13, 15). And in another passage: *On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of Jehovah seven days* (Lev. xxiii. 39). Inasmuch 2 as by this feast is signified the worship of the Lord from a grateful mind by reason of the implanting of good, and thus by reason of the complete deliverance from damnation, it shall be first explained here what the implanting of good is. It has been already constantly shown that man has two faculties of life, namely, understanding and will, and that the understanding is dedicated to the reception of truth and the will is dedicated to the reception of good; for there are two things to which all things in the universe, both in heaven and in the world, have reference, namely, truth and good. Hence it is also plain that these two constitute man's life, and that truth of faith and good of charity constitute his new life, and that unless both of these have been implanted in man he has not the new

life. In what way the truth which is of faith is sown and implanted in man, is known in the church; but it is not as yet so well known in what way the good which is of charity is implanted. Man when an infant receives good from the Lord, and this good is the good of innocence, such as infants have. This good makes the beginning of the new will in man, and it increases in succeeding age according to his life of innocence with his companions and according to his life of good behavior and obedience toward his parents and masters, but more in the case of those who afterward suffer themselves to be regenerated. This the Lord foresees and provides according to the state of life that follows; for the Lord in every present moment foresees evil and provides good, and this He does from the first thread of life even to eternity. Afterward, when the man grows up and begins to think from himself, so far as he is then carried away by the enjoyments of the loves of self and of the world, so far this new voluntary or beginning of a new will is closed; and so far as he is not carried away by those enjoyments,
3 so far it is opened and is also perfected. But how it is perfected by the implanting of truth, shall now be told. This new voluntary, which is from the good of innocence, is the dwelling-place by which the Lord enters into man and arouses him to will what is good and from willing to do it. This influx is so far operative in man as he desists from evils. Thus he has the faculty of knowing, of apperceiving, reflecting upon, and understanding truths and goods moral and civil according to the enjoyment of use. Afterward the Lord flows in through this good into the truths of the doctrine of the church with the man, and from the memory calls forth such as are serviceable for his use of life, and implants these in good and perfects it. Hence the good with a man is altogether according to his use of life. If his use of life is for the neighbor, that is, for the good of the fellow citizen, of his country,

of the church, of heaven, and for the Lord, then that good is good of charity. But if his use of life is only for self and the world, then that beginning of the new will is closed, and beneath it is formed a voluntary from the evils of the loves of self and of the world, and an intellectual therefrom is formed by falsities. This latter voluntary is closed above and open beneath, that is, closed to heaven and open to the world. From these things it is plain in what way truths are implanted in good and form it; also that a man when in good is in heaven with the Lord; for, as was said above, the new will, in which is the good of charity, is the dwelling-place of the Lord, and consequently is heaven in man; and the new intellectual therefrom is as it were the tabernacle through which there is entrance and exit. Such are the things that in general 4
and in particular were represented by this feast, which was called the feast of the ingathering of the fruits of the earth and the feast of tabernacles. That this is the case, is evident from the institution of this feast, as thus described in Moses: *On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a sabbath, and on the eighth day a sabbath. And ye shall take you on the first day the fruit of the tree of honor, branches of palm trees, and a bough of the thick tree, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. . . . All that are homeborn in Israel shall dwell in booths* [tabernaculis]: *that your generations may know that I made the sons of Israel to dwell in booths, when I brought them out of the land of Egypt* (Lev. xxiii. 39–43). And in another passage: *Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress: thou shalt rejoice in that feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the orphan,*

and the widow, that are within thy gates. . . . Thou shalt
5 *be altogether joyful* (Deut. xvi. 13–15). That a state of good implanted by means of truth from the Lord, and thus a state of heaven in man was represented by this feast, is plain from the internal sense of all the things which are here mentioned. For in that sense by the fifteenth day of the seventh month is signified the end of a former state and the beginning of a new state—that fifteenth has this signification see above (n. 8400), as also seventh (n. 728, 6508, 8976, 9228); by the fruit of the land which had been then gathered in, is signified the good of charity (n. 43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692). The like is signified by the gathering in from the threshing-floor and from the winepress, for the corn which is from the threshing-floor, is the good of truth (n. 5295, 5410), and the wine which is from the winepress is truth from good (n. 6377), and the oil which is also from the press is good from which truth is derived (n. 886, 3728, 4582, 4638). By a sabbath on the first day and by a sabbath on the eighth day is signified the conjunction of truth with good and reciprocally of good with truth—that the sabbath is the conjunction of truth and good may be seen above (n. 8495, 8510, 8890, 8893, 9274); that the eighth day was also called a sabbath is because by the eighth was
6 signified the beginning of a new state (n. 2044, 8400). By the fruit of the tree of honor, which they were to take on the first day, was signified festivity and joy on account of the good implanted; wherefore the words follow, ye shall rejoice before Jehovah; by the branches of palm trees are signified the internal truths of that good (n. 8369); by the bough of the thick or entwisted tree are signified the external truths of good, that is, knowledges (n. 2831, 8133), and by the willows of the brook truths still more external, such as are of the sensuals of the body. By the tabernacles or booths in which they were to dwell seven days is signified the holy of love from the Lord and recip-

rocally of love to the Lord (n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599), and the holy of union (n. 8666). By homeborn in Israel are signified they who are in the good of charity, and thus abstractly that good (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957); by the rejoicing of all then was signified the joy such as those have who are in good from the Lord, and thus such as those have who are in heaven; for he who is in good of charity from the Lord is in heaven with the Lord. These are the things for the sake of which this feast was instituted.

9297. *Three times in the year shall every male of thine appear before the faces of the Lord Jehovah.* That this signifies the continuous appearance and presence of the Lord, therefore also in the truths of faith, is evident from the signification of three times in the year, as what is complete and continual (see n. 4495, 9198); from the signification of being seen, as appearance and presence (n. 4198, 5975, 6893); from the signification of a male, as truth of faith (n. 2046, 7838); and from the signification of the faces, when said concerning Jehovah, that is, the Lord, as the Divine good of the Divine love, or mercy (n. 222, 223, 5585, 7599); and as the Divine good of the Divine love is Jehovah Himself, that is, the Lord, therefore by appearing before the faces of the Lord Jehovah the same is signified as by being seen by the Lord. It is indeed the Lord Who sees man, and makes Himself present with him, and grants him to see Him. Thus man does not see the Lord from himself, but he sees him from the Lord with himself. How 2
it is meant that there is also a continuous appearance and presence of the Lord in the truths of faith, shall be briefly told. The presence of the Lord with a man is in the good in him, because good makes his life, but not truth, except so far as it is from good. Therefore it is, as was said above (n. 9296), that the dwelling-place of the Lord in man is in the good of innocence. When therefore a man

has been regenerated, then the Lord is present with him not only in good, but also in the truths which are from good; for the truths then have life from good, and they are the good in form under which the quality of the good may be apperceived. These are the truths that make the new understanding of the man, which makes one with his new will. For, as already said, all things have reference to truth and to good, and the understanding of man is dedicated to truths, while the will is dedicated to good from which are truths. From this it is plain how it is to be understood that then the appearance and presence of the Lord is also in the truths of faith. These are the things which are signified by, Three times in the year shall every male of thine appear before the faces of the Lord Jehovah. It is said that the male shall appear, because by a male is signified the truth of faith. And so it is said before the faces of the Lord Jehovah, for the reason that by Jehovah is signified the Divine *Esse*, and by Lord the Divine *Existere* from the *Esse*. Hence the *esse* in man is
3 good, and the *existere* therefrom is truth. It is said in the church that faith is from the Lord; but it is to be known that the faith which is from charity is from the Lord, and not the faith which is separate from charity; for this latter faith is from the proprium and is called persuasive faith — which will be described in the Doctrine of Charity and Faith before the chapter which follows. A man may know whether the faith in him is from the Lord or from himself. He who is affected by truths merely for the sake of reputation for learning in order that he may gain honors and wealth, and not for the sake of good use in life, is in persuasive faith, which is from himself and not from
4 the Lord. The truth of faith has its theoretical bearing and also its practical. He who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards good use of life, and is affected by both for the sake of this end, is in

faith from the Lord. The reason is that the use of life which is the end with him is good, and according to the use of life all things are formed; truths of faith are that by which the formation is effected. That this is so, is very manifest from those who are in the other life. All there are brought back into the state of their good, or into the state of their evil, and thus into the use of their life, which was their end, that is, which they had loved above all things, and which had been therefore the very enjoyment of their life. To this state all are brought back. The truths or the falsities which made one with that use, remain, and more besides are adjoined, and these conjoin themselves with the former and fulfil the use, and cause it to be apparent in its own essential form. From this it is that spirits and angels are forms of their use, evil spirits forms of evil use, and these are in hell; good spirits or angels forms of good use, and these are in heaven. Hence also it is that spirits are at once known as to their quality on becoming present, their truths of faith being known from the face and its beauty of form, and the good itself which is the use from the fire of love therein which gives life to the beauty, and also from the sphere which flows from them. From these things it may again be evident what the presence of the Lord is in the truths of faith.

9298. *Thou shalt not sacrifice the blood of My sacrifice upon what is leavened.* That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil, is evident from the signification of sacrificing and of the sacrifice, as the worship of the Lord (see n. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936); from the signification of what is leavened, as what is falsified and falsity from evil (n. 2342, 7906, 8051, 8058); and from the signification of blood, as truth from good, thus the truth of the church (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127). From this it is plain that by, Thou shalt not sacrifice the blood of My

sacrifice upon what is leavened, is signified that the worship of the Lord from the truths of the church must not be commingled with falsities from evil. What falsity from evil is, and what falsity not from evil, may be seen above
2 (n. 1679, 2408, 4729, 6359, 7272, 8298, 9258). That truths from good, which are the truths of the church, must not be commingled with falsities from evil, is because they do not at all agree together; for they are opposites, from which arises conflict, whereby either the good will perish or the evil will be dissipated; for good is from heaven, that is, through heaven from the Lord, and evil is from hell. There are indeed truths with the evil, and also falsities with the good; but the truths with the evil are not commingled in them with the falsities from evil, so long as they are only in the memory and serve only as means for evil, for so long they are without life. But if truths are falsified to favor evil, which is also done by perverse interpretation, then they are commingled, and thence arises profanation of the truth. What the nature of such profanation is, may be seen above (n. 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 4289, 4601, 6348,
3 6959, 6960, 6963, 6971, 8394, 8943, 9188). That it was forbidden to sacrifice upon what was leavened, is plain from the following law concerning the minchah, or bread offering, which was offered upon the altar together with the sacrifice, concerning which it is thus written in Moses: *No minchah, which ye shall bring unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire to Jehovah* (Lev. ii. 2). From these things it is evident that profanation of truth is signified by this law, and therefore also it is said, the blood of the sacrifice, and not the sacrifice, because blood means truth from good.

9299. *And the fat of My feast shall not remain all night until the morning.* That this signifies the good of worship not from the proprium, but from the Lord always

new, is evident from the signification of remaining all night, as that which is from the proprium — for by night in the Word is signified what is evil and false (see n. 221, 709, 6000, 7776, 7851, 7870, 7947), and thus also the proprium, because the proprium of man is nothing but evil and falsity (n. 210, 215, 694, 874–876, 987, 1023, 1044, 4328, 5660, 5786, 8480); from the signification of fat, or fatness, as the good of love (n. 353, 5943), here the good of love in worship, because it is said the fat of the feast, a feast standing for worship (n. 9286, 9287, 9294); and from the signification of the morning, as the Lord and His coming — as may be evident from what has been shown above concerning the morning (n. 2405, 2780, 5962, 8426, 8427, 8812). Therefore in this passage, where the subject is the good of worship that is not from the proprium, by the morning is signified such good from the Lord always new.

9300. *The first of the firstfruits of thy ground thou shalt bring into the house of* [*Jehovah*] *thy God.* That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, is evident from the signification of the firstfruits of the ground, as that the goods and truths of the church are to be ascribed to the Lord alone, the firstfruits meaning these goods and truths (see n. 9223), and the ground the church (n. 566, 1068). It is said the first of the firstfruits, because this ascription must be the first thing; for goods and truths have their life from the Lord, and they then have life from the Lord when they are ascribed to Him. The meaning is further evident from the signification of bringing into the house of God, as bringing unto the Lord, that they may be holy. That the house of God stands for the Lord may be seen above (n. 3720), as also that everything holy is from the Lord (n. 9229). Thus it is plain that by, The first of the firstfruits of thy ground thou shalt bring into the house of God, is signified that all truths of good and goods of

truth are holy, because they are from the Lord alone.
2 They are called truths of good and goods of truth, because with the man who is being regenerated, and more so with him when he is regenerated, truths are of good and goods are of truth; for truths make the life of the understanding, and good makes the life of the will. Moreover, with the regenerate man the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. They flow in by turns, hardly otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart, and then from the left ventricle of the heart into the arteries, and from these through the veins back again into the heart. Such an idea may be formed concerning the reciprocal action of good and truth in man from his understanding into his will and from his will into his understanding. That an idea concerning the reciprocal action of the truth of faith and the good of charity in the understanding and the will may be obtained from the lungs and the heart in particular, is because the lungs correspond to the truths which are of faith and the heart to the good which is of love (n. 3635, 3883–3896). Hence also it is that by the heart in the Word is signified the life of the will, and by the soul [or breath] the life of faith (n. 9050).
3 That an idea concerning the truths which are of the understanding and concerning the good which is of the will may be formed from the lungs and the heart, is because all things which are of faith and love carry with them an idea drawn from such things as man knows, since a man cannot think without an idea drawn from such things with himself as he can know and perceive with his senses. And a man thinks rightly even concerning the things which belong to faith and love, when he thinks of them from correspondences, for correspondences are natural truths, in which as

in mirrors spiritual truths are represented. Wherefore, so far as the ideas of thought concerning things spiritual are formed not in accordance with correspondences, so far they are formed either from the fallacies of the senses or from things incongruous. What sort of ideas a man has concerning the things of faith and love, is very manifest in the other life, for there ideas are perceived clearly. When 4 it is said that the truths of faith have reference to man's understanding, and the good of charity to his will, it may seem as incongruous to those who say and confirm themselves in saying, that the things which are of faith are simply to be believed, because the natural man and his intellectual do not apprehend anything of this kind, and because faith is not from man, but from the Lord. Nevertheless, the same persons acknowledge and believe that a man is enlightened in truths and enkindled with good when he reads the Word, and that when he is enlightened he perceives what is true and what is not true. Moreover, they call those men enlightened who excel others in discovering truths from the Word. From this it is plain that they who are enlightened see and perceive inwardly in themselves whether a thing is true or is not true. What is then inwardly enlightened is their intellectual, and what is then inwardly enkindled is their voluntary. But if it is genuine truth of faith in which they are enlightened, and if it is genuine good of charity with which they are enkindled, then it is the intellectual of the internal man which is enlightened, and the voluntary of the internal man which is enkindled. The case is otherwise if it is not genuine truth of faith and genuine good of charity. They who are in 5 truth and good not genuine, and even they who are in falsities and evils, can indeed confirm the truths of the church, but they cannot see and perceive from the interior whether they are truths. Therefore it is that most persons remain in the doctrinals of their own church in which they were born, and only confirm these doctrinals. And such

moreover would have confirmed themselves in persuasions the most heretical, as for example in Socinianism and in Judaism, if they had been born of such parents. From these things it is plain that the intellectual is enlightened with those who are in affection for truth from good, but not with those who are in affection for truth from evil. With those who are in affection for truth from good the intellectual of their internal man is enlightened, and the voluntary of their internal man is enkindled; but with those who are in affection for truth from evil the intellectual of their internal man is not enlightened, neither is the voluntary of their internal man enkindled, for the reason that they are natural men, and therefore insist that the natural man cannot apprehend the things which are of
6 faith. That it is the understanding which is enlightened in the truths of faith, and that it is the will which is enkindled with the good of charity, in the case of those who are in affection for truth from good, and who consequently are interior and spiritual men, is very manifest from the same persons in the other life. There they are in the understanding of all things which are of faith and in the will of all things which are of charity, and this they also clearly perceive. Therefore they have an intelligence and wisdom which are ineffable, for after putting off the body, they are in that interior understanding which was enlightened in the world, and they are in that interior will which was enkindled in the world. But how they were then enlightened and enkindled they could not perceive, because they then thought in the body and from such things as belong to the world. From all this it is now evident that the truths of faith make the life of the understanding, and that the good of charity makes the life of the will, and consequently that the understanding ought to be present in those things which are of faith, and the will in those which are of charity; or, what is the same thing, that it is into these two faculties that faith and charity from the Lord flow, and

that these are received according to their state, thus that the dwelling-place of the Lord in man is nowhere else than in these two faculties. How it is in regard to this, an idea 7
may be further formed from what has been said concerning the internal and the external man (n. 6057, 9279), namely, that the internal man is formed to the image of heaven, and the external man to the image of the world; and that they in whom the internal man is not opened see nothing from heaven, and that what they see from the world concerning heaven is thick darkness; and that therefore they can have no spiritual idea concerning such things as are of faith and charity. Consequently they cannot even apprehend what Christian good or charity is; so much so, indeed, that they are fully persuaded that the life of heaven consists solely in the truths which they call truths of faith, and also that the life of heaven can be given with all, whoever they may be, who have the confidence of faith, even though they have not the life of faith. How blindly these 8
think concerning the life of faith, which is charity, is plainly evident from this, that they give no attention at all to the thousand things concerning the good of life which the Lord Himself taught, and that when they read the Word, they at once cast these things behind faith, and thus hide them from themselves and from others. Hence also it is that those things which are of good, that is, of charity and the works thereof, they cast out from the doctrine of the church as inferior doctrine, which they call moral theology, and which they regard as a natural and not spiritual doctrine; when notwithstanding after death the life of charity remains, and only so much of faith as is in agreement with that life, that is, so much of thought concerning the truths of faith remains, as there is of the will of good in accordance with them. That they who are in faith from good can confirm themselves from all knowledge whatsoever, and thereby corroborate their faith, may be seen above (n. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629).

9301. *Thou shalt not seethe a kid in its mother's milk.* That this signifies that the good of innocence of the later state must not be conjoined with the truth of innocence of the former state, is evident from the signification of seething, as conjoining (see n. 8496); from the signification of a kid, as the good of innocence (n. 3519, 4871); and from the signification of milk, as the truth of innocence (n. 2184, 3183); thus the mother's milk is the truth of first innocence. From this it is plain that by, Thou shalt not seethe a kid in its mother's milk, is signified that the good of innocence of the later state must not be conjoined with the truth of innocence of the former state. It is a heavenly arcanum from which this law emanates; for all the laws and all the judgments and the statutes which were given to the children of Israel, contain arcana of heaven, to which they also correspond. But how this arcanum is to be understood, namely, that the good of innocence of the later state must not be conjoined with the truth of innocence of the former state, shall be briefly stated. The innocence of the former state is the innocence of infants and children, and the innocence of the later state is the innocence of adults and the aged who are in good of love to the Lord. The innocence of infants and children is external and abides in dense ignorance, but the innocence of the aged is internal and abides in wisdom. Concerning the difference between these see what has been already
2 shown (n. 2305, 2306, 3183, 3994, 4797). The innocence which abides in wisdom consists in knowing, acknowledging, and believing that one can understand nothing and will nothing from himself, and consequently in not wishing to understand and will anything from himself, but only from the Lord; also that whatever he thinks that he understands from himself is falsity, and whatsoever he thinks that he wills from himself is evil. This state of life is the state of innocence of the later state, in which are all who are in the third heaven, which is called the heaven of inno-

cence. Therefore it is that such are in wisdom, because what they understand and what they will is from the Lord. But the innocence which dwells in ignorance, such as is with infants and children, consists in believing that all things which they know and think, and also all things which they will, are in themselves, and that all things which they speak and do from this thought and will are from themselves. That these are fallacies, they do not apprehend. The truths which belong to this innocence are founded for the most part upon the fallacies of the external senses, and these fallacies must be shaken off, as a man advances in wisdom. From these few things it may be evident that the good of innocence of the later state must not be conjoined with the truth of innocence of the former state.

9302. Verses 20–30. *Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Take ye heed of his face, and hear his voice; lest ye provoke him: for he will not bear your transgression; for My name is in the midst of him. Because if hearing thou shalt hear his voice, and do all that I speak; then I will act as foe against thy foes, and I will act as enemy against thine enemies. When Mine angel shall have gone before thee, and brought thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I shall have cut him off; thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works: for destroying thou shalt destroy them, and breaking shalt break in pieces their statues. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take disease away from the midst of thee. There shall not be one casting her young, nor one barren, in thy land: the number of thy days I will fulfil. My terror I will send before thee, and will trouble all the people to whom thou shalt come, and I will make all thy*

foes to give their neck unto thee. And I will send the hornet before thee, and he shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive him out from before thee in one year; lest perchance the land become desolate, and the wild beast of the field be multiplied upon thee. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land. "Behold, I send an angel before thee" signifies the Lord as to the Divine Human; "to keep thee in the way" signifies His providence and guard from the falsities of evil; "and to bring thee to the place which I have prepared" signifies introduction by Him into heaven according to good of life and of faith. "Take ye heed of his face" signifies holy fear; "and hear his voice" signifies obedience to the commandments which are from Him; "lest ye provoke him" signifies a turning away from Him through falsities from evil; "for he will not bear your transgression" signifies because these oppose truths from good; "for My name is in the midst of him" signifies that from Him is all good of love and all truth of faith. "Because if hearing thou shalt hear his voice" signifies instruction concerning the precepts of faith and reception; "and do all that I speak" signifies compliance from faith and love; "then I will act as foe against thy foes" signifies that the Lord will avert all falsities derived from evil; "and I will act as enemy against thine enemies" signifies that He will avert all evils from which falsities spring. "When Mine angel shall have gone before thee" signifies a life in accordance with the commandments of the Lord; "and brought thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I shall have cut him off" signifies when the Lord has protected against the evils and falsities which infest the church and has removed them; "thou shalt not bow down thyself to their gods" signifies that falsities of evil are not to be worshipped; "and shalt not serve them"

signifies that neither are they to be obeyed; "and shalt not do after their works" signifies that evils of life are not to be pursued; "for destroying thou shalt destroy them" signifies that evils must be wholly removed; "and breaking shalt break in pieces their statues" signifies in like manner falsities of worship. "And ye shall serve Jehovah your God" signifies the worship of the Lord alone; "and He shall bless thy bread, and thy waters" signifies the increase of good of love and of truth of faith; "and I will take disease away from the midst of thee" signifies protection from falsifications of truth and from adulterations of good. "There shall not be one casting her young, nor one barren, in thy land" signifies that goods and truths shall proceed in their order in continual progression; "the number of thy days I will fulfil" signifies even to a full state. "My terror I will send before thee" signifies the terror of those who are in evils of falsity, on account of the truths of good; "and will trouble all the people" signifies the consternation of all falsities; "to whom thou shalt come" signifies at the presence of the Lord; "and I will make all thy foes to give their neck unto thee" signifies the flight and damnation of falsities. "And I will send the hornet before thee" signifies the dread of those who are in falsities from evil; "and he shall drive out the Hivite, the Canaanite, and the Hittite, from before thee" signifies the flight of falsities derived from evils. "I will not drive him out from before thee in one year" signifies no hasty flight or removal of them; "lest perchance the land become desolate" signifies a deficiency then and but little of spiritual life; "and the wild beast of the field be multiplied upon thee" signifies an afflux of falsities arising from the enjoyments of the loves of self and of the world. "By little and little I will drive him out from before thee" signifies removal by degrees according to order; "until thou be fruitful" signifies according to the increase of good; "and inherit the land" signifies until in good, and thus regenerated.

9303. *Behold, I send an angel before thee.* That this signifies the Lord as to the Divine Human, is evident from the signification of sending, when said of the Lord, as proceeding (see n. 6831), and here causing to proceed; and from the signification of an angel, as one who proceeds; for an angel in the original tongue signifies one who is sent, which is the derivation of the word; and by sent is signified proceeding, as may be evident from the passages cited from the Word in the number above referred to (n. 6831). Hence it is plain that by the angel of Jehovah is meant the Lord as to the Divine Human; for this proceeds from Jehovah as the Father. Jehovah as the Father is the Divine good of the Divine love, which is the very *Esse* (n. 3704); and that which proceeds from the Father is Divine truth from that Divine good, and thus the Divine *Existere* from the Divine *Esse.* This is here signified by the angel. In like manner in Isaiah: *The angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of eternity* (lxiii. 9). And in Malachi: *Behold . . . the Lord, whom ye seek, shall suddenly come to His temple, even the angel of the covenant, whom ye desire* (iii. 1). To the Lord's temple means to His Human. That this is His temple, the Lord Himself teaches (Matt. xxvi. 61: John
2 ii. 19, 21, 22). In the church it is said that from the three, who are called Father, Son, and Holy Spirit, there exists one Divine, which is also called the one God; and that from the Father proceeds the Son, and from the Father by the Son proceeds the Holy Spirit; but what this proceeding or going forth, means, is as yet unknown. The ideas of angels on this subject differ wholly from the ideas of men of the church who have thought about it, for the reason that the ideas of men of the church are founded upon three, but the ideas of angels upon one. That the ideas of men of the church are founded upon three, is because they distinguish the Divine into three persons, and

attribute to each special and particular offices. Hence they can indeed say that God is one, but they never think otherwise than that there are three, who, by a union which they call mystical, are one. In this way they may indeed be able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. One Divine is one by consent and thus unanimous; but one God is wholly one. What the idea is or what the thought which 3
the man of the church entertains concerning one God, is clearly manifest in the other life, for every one carries with him the ideas of his thought. Their idea or thought is that there are three gods, yet they dare not say gods, but God. And a few make one out of three by union, for they think in one way of the Father, in another way of the Son, and in another way of the Holy Spirit. From this it became plain what is the nature of the faith which the church has concerning the most essential of all things, the Divine Itself. And inasmuch as the thoughts which are of faith and the affections which are of love conjoin and separate all in the other life, therefore they who were born outside the church and believed in one God, shun those who are within the church, saying of them that they do not believe in one God, but in three gods; and that they who do not believe in one God under the human form do not believe in any God, since their thought pours itself forth without any determination into the universe, and thus lapses into nature, which they thus acknowledge in the place of God. When asked what they mean by proceeding, when they say that the Son proceeds from the Father and that the Holy Spirit proceeds from the Father by the Son, they answer that proceeding is an expression of union, and that it involves this mystery. But when their idea of thought on the subject was explored, it proved to be no other than of a mere expression, and of no reality. But the ideas of 4
angels concerning the Divine, concerning the Trine, and

concerning the proceeding, differ entirely from the ideas of men of the church, for the reason, as was said above, that the ideas of thought of angels are founded upon one, whereas the ideas of thought of men of the church are founded upon three. The angels think, and what they think they believe, that there is one God, and that He is the Lord, and that His Human is the Divine Itself in form, and that the holy proceeding from Him is the Holy Spirit; thus that there is a Trine, but still it is One. This is presented to the apprehension by the idea concerning angels in heaven. An angel appears there in the human form, but still there are three things with him which make one. There is his internal which does not appear before the eyes, there is the external which does appear, and there is the sphere of life of his affections and thoughts, which diffuses itself from him to some distance (see n. 1048, 1053, 1316, 1504–1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630). These three constitute one angel. But angels are finite and created, whereas the Lord is infinite and uncreate. And because no idea can be had concerning the infinite by any man, nor even by any angel, except from what is finite, therefore such an example may be presented in order to illustrate what the Trine in One is, and that there is one God, and that He is the Lord, and no other. In addition to this may be seen what was shown above on the subject and the passages cited (n. 9194, 9199).

9304. *To keep thee in the way.* That this signifies His providence and guard from the falsities of evil, is evident from the signification of keeping, when said of the Lord, as providence; for providence consists in providing and foreseeing, thus in leading to good and guarding from evil, since good is provided by the Lord and evil is foreseen (see n. 6489); and because evil is foreseen, man is guarded from it, otherwise good cannot be provided. The meaning is further evident from the signification of a way, as truth

(n. 627, 2333, 3477), and here as falsity, because it is said, To keep thee; for he who leads in truth likewise keeps from falsity, because falsity infests and oppresses truth. That it is falsity of evil is because this falsity infests and opposes, but not so the falsity which is not of evil, such as is with those who are in good — of which falsity and also of the falsity of evil more may be seen above (see n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318, 9258, 9298).

9305. *To bring thee to the place which I have prepared.* That this signifies introduction by Him into heaven according to good of life and of faith, is evident from the signification of bringing to the place, that is, into the land of Canaan, as introducing into heaven — for by the land of Canaan is signified the church, and also heaven (see n. 1607, 3038, 3481, 3686, 3705, 4447, 5136, 6156), for by the introduction of the sons of Israel into that land was represented the introduction of the faithful into heaven; and from the signification of preparing, when said of heaven which is signified by the land of Canaan, as giving it from mercy to those who are in good of life and of faith, for heaven is said to be prepared for such — as in Matthew: *Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world* (xxv. 34). In Mark: *To sit on My right hand and on My left hand is not Mine to give: but it is for them for whom it hath been prepared* (x. 40). And in John: *I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be* (xiv. 2, 3). For to prepare heaven is to prepare those who are to be introduced into heaven, since heaven is given according to preparation, that is, according to the reception of good. For heaven is in man, and there is a place for him in heaven according to the state of life and of faith in which he is, since place

there corresponds to state of life. Wherefore also place appears in the other life according to state of life, and in itself is state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

9306. *Take ye heed of his face.* That this signifies holy fear, is evident from the signification of taking heed of the face, when said of the Lord, Who is here meant by the angel, as fearing lest He be angry on account of evils, or lest He be provoked on account of transgressions, according to what follows. Fearing these things is holy fear—concerning which see above (n. 2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925). It is said, Take ye heed of His face, because by the face are signified the interiors which are of the life, and thus those which are of the thought and affection, and especially those which are of the faith and love. The reason is that the face is formed to an image of man's interiors, in order that those things which are of the internal man may manifest themselves in the external man, and thus that those things which are of the spiritual world may be manifest before the sight in the natural world, and so affect every one who is near. That the face presents to view those things which a man thinks and loves in a visible form, or as in a mirror, is known. That such are the faces of the sincere and especially of angels, may be seen above (n. 1999, 2434, 3527, 3573, 4066, 4326, 4796–4799, 5102, 5695, 6604, 8248–8250). Wherefore face in the original tongue is a general term employed to describe the affections which exist and are apparent with man, as gratitude, favor, benevolence, help, kindness, and also as unmercifulness, anger, revenge. Therefore in that tongue with adjunctives it signifies nigh to, appertaining to, present with, for the sake of, and also opposite to, consequently whatsoever is in a person, from him, for him, and against him; for the face, as has been said, is the man himself, or that which is in the man and
2 manifests itself. From this it may be known what is sig-

nified by the face of Jehovah, or by the face of the angel, by whom is here meant the Lord as to His Divine Human, namely, the Divine good of the Divine love and the Divine truth from that Divine good, for these are in Jehovah or the Lord, and they are from Him, yea, they are Himself (n. 222, 223, 5585). Hence it is plain what is signified by the face of Jehovah in the benediction, *Jehovah make His face to shine upon thee, and be merciful unto thee: Jehovah lift up His face upon thee, and give thee peace* (Num. vi. 25, 26). In David: *God be merciful unto us, and bless us, and cause His face to shine upon us* (Ps. lxvii. 1); in like manner in other passages (Ps. lxxx. 3, 7, 19; cxix. 135: Dan. ix. 17: and elsewhere). Hence 3
it is that the Lord as to the Divine Human is called the angel of the faces of Jehovah in Isaiah: *I will make mention of the mercies of Jehovah . . . He will recompense them according to His mercies, and according to the multitude of His lovingkindnesses. . . . And He became their Saviour. . . . And the angel of His faces saved them, in His love and in His pity* (lxiii. 7–9). That the Lord as to the Divine Human is called the angel of the faces of Jehovah, is because the Divine Human is the Divine Itself in face, that is, in form, as the Lord also teaches in John: *If ye have known Me, ye have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith . . . Shew us the Father. . . . Jesus saith unto him, Am I so long time with you, and hast thou not known Me, Philip? he that hath seen Me hath seen the Father. . . . I am in the Father and the Father in Me. . . . Believe Me that I am in the Father, and the Father in Me* (xiv. 7–11). By the face of Jehovah or 4
the Lord is also signified anger, vengeance, punishment, and evil, for the reason that the simple from the common idea that all things are from God believe that evil also is from Him, especially the evil of punishment. Wherefore in accordance with this common idea, and also according

to the appearance, to Jehovah or the Lord are attributed anger, vengeance, punishment, and evil, when yet these are not from the Lord, but from man — as may be seen above (n. 1861, 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128). Such is the signification here of, Take ye heed of his face; provoke him not; for he will not bear your transgression. So also in Leviticus: *Whatsoever man . . . eateth any blood; I will set My face against that soul that eateth blood, and will cut him off from the midst of his people* (xvii. 10). In Jeremiah: *I have set My face against the city for evil, and not for good* (xxi. 10). And in David: *The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth* (Ps. xxxiv. 16).

9307. *And hear his voice.* That this signifies obedience to the commandments which are from Him, that is, from the Lord, is evident from the signification of hearing, as obedience (see n. 2542, 3869, 4652–4660, 7216, 8361); and from the signification of the voice, when said of the Lord, as truths Divine (n. 7573, 8813), and thus the commandments which are from the Lord. Truths Divine and the commandments which are from the Lord are those which are in the Word. Hence also the Word and doctrine from the Word are the voice of Jehovah (n. 219, 220, 6971).

9308. *Lest ye provoke him.* That this signifies a turning away from Him through falsities from evil, is evident from the signification of provoking, or exciting to anger, when said of the Lord, Who is the angel here, as a turning away through falsities from evil; for falsities from evil are what turn away from the Lord (see n. 4997, 5746, 5841).

9309. *For he will not bear your transgression.* That this signifies because these oppose truths from good, is evident from the signification of transgression, as things which are contrary to the truths of faith (see n. 9156), and thus

opposed to truths derived from good, which are truths of faith. That truths from good are truths of faith, is because faith is of good, insomuch that it cannot be given except where good is. Therefore by not bearing your transgression is signified not enduring falsities from evil, because they oppose truths from good — of which opposition see above (n. 9298). The like is also meant in David: *Kiss the Son, lest He be angry, and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that put their trust in Him* (Ps. ii. 12). The Lord is here called the Son from the truth of faith, which is from Him. That this is the Son may be seen above (n. 1729, 1733, 2159, 2803, 2813, 3704).

9310. *For My name is in the midst of him.* That this signifies that from Him is all good of love and truth of faith, is evident from the signification of the name of Jehovah, as all in one complex by which God is worshipped (see n. 2724, 3006), thus all good of love and truth of faith (n. 6674); and from the signification of, in the midst of him, as what is in Him, thus also what is from Him; for good of love is such that what is in it is also from it in others, since it is communicative of itself. For it is the peculiar nature [*proprium*] of love that it wills everything of its own to be from itself in others. Inasmuch as this is effected from the Divine Itself through and out of its Divine Human, therefore also the Lord as to the Divine Human is called the name of Jehovah (n. 6887, 8274). He who does not know what a name signifies in the internal sense, may think that in the Word where the name of Jehovah and the name of the Lord are mentioned, the name alone is meant; when yet all the good of love and all the truth of faith which are from the Lord are meant thereby — as in Matthew: *If two of you shall agree in My name on earth as touching anything that they shall ask, it shall be done for them. . . . Where two or three are gathered together in My name, there am I in the midst of them* 2

(xviii. 19, 20). Again: *Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life* (xix. 29). In John: *As many as received Him, to them gave He power to be sons of God, even to them that believe on His name* (i. 12). Again: *He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God* (iii. 18). Again: *These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name* (xx. 31). In these passages and in very many others by the name of the Lord is signified all good of love and truth of faith in
3 the complex, by which He is worshipped. In John: *If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. . . . Whatsoever ye shall ask of the Father in My name, He will give it you* (xv. 7, 16). To ask of the Father in My name is to ask the Lord, as He Himself teaches in the same Evangelist: *Whatsoever ye shall ask in My name, that will I do. . . . If ye shall ask anything in My name, I will do it* (xiv. 13, 14). That to ask in the name of the Lord is to ask the Lord, is because as He said, in verse 6 of the same chapter, *No one cometh unto the Father, but by Me;* and because the Lord as to the Divine Human is Jehovah or the Father in visible form — as was shown above (n. 9303, 9306). Again, in the same Evangelist: *The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out* (x. 3) — where sheep stand for those who are in good of charity and faith, hearing His voice for obeying His commandments, calling by name and leading out for giving heaven according to good of love and of faith; for the name, when applied to persons, is their quality as to love and faith (n. 144, 145, 1754, 1896, 3421).

9311. *Because if hearing thou shalt hear his voice.* That this signifies instruction concerning the precepts of

faith and their reception, is evident from the signification of hearing, as being instructed and receiving — of which below; and from the signification of [his] voice, as the precepts of faith (see above, n. 9307). To hear in the Word signifies not only simply to hear, but also to receive in the memory and to be instructed, likewise to receive in the understanding and to believe, also to receive with obedience and to do. That these things are signified by hearing, is because speech which is heard presents itself before the internal sight, or the understanding, and is thus inwardly received; and there, according to the cogency of its reasons, or according to the powers of persuasion from some other source, what is heard is either retained, or believed, or obeyed. From this it is that there is a correspondence of the ear and of hearing with such things in the spiritual world, as may be seen above (n. 4652–4660, 5017, 7216, 8361, 8990). That hearing is receiving in the 2
memory and being instructed, also receiving in the understanding and believing, likewise receiving in obedience and doing, is plain also from the following passages — in Matthew: *I speak in parables: because seeing they see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should see with their eyes, and hear with their ears, and understand with their heart. . . . Blessed are your eyes, for they see; and your ears, for they hear. . . . Many prophets and just men desired to see the things which ye see, but saw them not; and to hear the things which ye hear, but heard them not* (xiii. 13–17). In this passage hearing is used in every meaning, of being instructed, of believing, and of obeying. Hearing they hear not means being taught and yet not believing, also being instructed and not obeying; having ears dull of hearing

means refusing instruction, belief, and obedience; the ears being blessed because they hear stands for blessedness from the reception of the doctrine of faith concerning the Lord
3 and through the Word from the Lord. In John: *He that entereth in by the door is the shepherd of the sheep. . . . The sheep hear his voice. . . . They that were before Me were thieves and robbers: but the sheep did not hear them. . . . Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd. . . . My sheep hear My voice, and I know them, and they follow Me* (x. 2, 3, 8, 16, 27). To hear the voice means to be instructed concerning the precepts of faith, and to receive them with faith and obedience. The same is signified by what the Lord so often said: *He that hath an ear to hear, let him hear* (Matt. xi. 15; xiii. 9, 43: Mark iv. 9, 23; vii. 16: Luke viii. 8; xiv. 35). Similar things are signified also in the following passages — in Matthew: *Behold, a voice out of the cloud, saying, This is My beloved Son . . . hear ye Him* (xvii. 5). In John: *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bride-*
4 *groom's voice* (iii. 29). Again: *Verily, I say unto you, The hour cometh . . . when the dead shall hear the voice of the Son of God; and they that hear shall live* (v. 25) — where the dead stand for those who as yet have not any spiritual life by reason of ignorance of the truth of faith; to hear the voice of the Son of God is to be instructed in the truths of faith and to obey them; to live is to be endowed with spiritual life through these truths. Again: *He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God* (viii. 47). Again: *Jesus saith . . . Every one that is of the truth heareth My voice* (xviii. 37). In Luke: *Abraham saith* unto the rich man, *They have Moses and the prophets; let*
5 *them hear them* (xvi. 29). In Mark: *They said of Jesus,*

He hath done all things well: He maketh even the deaf to hear, and the dumb to speak (vii. 37) — where the deaf stand for those who do not know the truths of faith, and therefore cannot live according to them (n. 6989); to hear means to be instructed, to receive, and to obey. In John: *When the Holy Spirit is come, he shall guide you into all truth: he shall not speak from himself; but what things soever he shall hear, these shall he speak. . . . He shall take of Mine* (xvi. 13, 14). What things soever he shall hear, means whatsoever he shall receive from the Lord. In Matthew: *Every one that heareth these words of Mine, and doeth them, I will liken him unto a wise man . . . and every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man* (vii. 24, 26). And in Luke: *Every one that cometh unto Me, and heareth My words and doeth them, I will shew you to whom he is like* (vi. 47). To hear His words or sayings stands for hearing and knowing the commandments of faith which are from the Lord; to do them means living according to them.

9312. *And do all that I speak.* That this signifies compliance from faith and love, is evident from the signification of doing what I speak, as living in accordance with those things which the Lord has taught in the Word; for the things which Jehovah speaks are those which the Word teaches, and thus those which the Lord teaches, Who is the Word (John i. 1, 2, 14). To live according to these things is to comply with them from faith and love. Compliance from faith and love is a living compliance, since it has life in it from faith and love. It is with compliance as it is with every act of man. In the act of a man there is nothing living except love and faith. All other things which are of the life have their life from these and according to them; for the life of love and faith is life from the Lord, Who is life itself. This life is the life of heaven, and it is the life of all who will become angels. It is the same in respect to compliance.

9313. *Then I will act as foe against thy foes.* That this signifies that the Lord will avert all falsities derived from evil, is evident from the signification of acting as foe, when it is said of Jehovah or the Lord, as averting —of which in what follows; and from the signification of thy foes, as falsities derived from evil, for these are foes in the spiritual sense, because they continually infest, assault, and endeavor to destroy truths derived from good, since they are opposites. That to act as foe, when said of Jehovah or the Lord, means to avert, namely, falsities derived from evil, is because the Lord never acts as foe, for He is mercy itself and good itself, and into mercy itself and into good itself enmity cannot enter, not even against what is false and evil. But what is false and evil acts with enmity against what is good and true; that is, they who are in falsity and evil are against those who are in truth and good; and because the former destroy themselves when they attempt to destroy the latter, therefore it is that it appears as if the Lord acts as an enemy or foe, when yet He only places His own in safety. From this it is plain how it is to be understood that by acting as foe, when said of the Lord, is signified averting falsities derived from evil. But as to this arcanum more may be seen above (n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8197, 8265, 8946).

9314. *And I will act as enemy against thine enemies.* That this signifies that He will avert all evils from which falsities spring, is evident from the signification of acting as enemy, when said of Jehovah or the Lord, as averting —of which just above (n. 9313); and from the signification of enemies, as evils from which falsities spring; since these evils in the spiritual sense are enemies against goods from which truths spring. That by enemies are signified the evils from which falsities spring, is because by foes are signified falsities derived from evil. For wherever falsity is treated of in the Word, evil is also treated of—just as

when truth is treated of, good also is treated of (n. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339). From this it is plain that one thing is signified by acting as foe [*inimicus*] against foes, and another thing by acting as enemy [*hostis*] against enemies; and that this is not merely a repetition for the sake of emphasizing the matter.

9315. *When Mine angel shall have gone before thee.* That this signifies a life in accordance with the commandments of the Lord, is evident from the signification of going before thee, when said of the Lord, Who is here the angel of Jehovah, as teaching the precepts of faith and of life, and thus also a life in accordance with these precepts — that going and journeying mean living, may be seen above (n. 1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559); and from the signification of the angel of Jehovah, as the Lord as to the Divine Human — of which above (n. 9303, 9306). That the Lord as to the Divine Human is meant by the angel, is because the several angels, who appeared before the coming of the Lord into the world, were Jehovah Himself in a human form, that is, in the form of an angel. This is very manifest from the fact that the angels who appeared were called Jehovah, as for instance those who appeared unto Abraham and who were addressed as Jehovah (Gen. xviii. 1, 13, 14, 17, 20, 26, 33); and also the angel who appeared unto Gideon, of whom we read in the Book of Judges, and who also was called Jehovah (chap. vi. 12, 14, 16, 22–24); besides others elsewhere. Jehovah Himself in the human form, or what is the same, in the form of an angel, was the Lord. His Divine Human appeared then 2
as an angel; of which the Lord Himself speaks in John: *Jesus said . . . Abraham rejoiced to see My day; and he saw it, and was glad. . . . Verily, verily, I say unto you, Before Abraham was, I am* (viii. 56, 58). Again: *O Father, glorify Thou Me with Thine own self with the*

glory which I had with Thee before the world was (xvii. 5). That Jehovah could not otherwise appear, is plain also from the words of the Lord about the Father in John: *Ye have neither heard His voice at any time, nor seen His form* (v. 37). And again: *Not that any man hath seen the Father, save he which is with the Father, he hath seen the Father* (vi. 46). From these passages it may be known what is meant by the Lord from eternity.

3 The reason why it pleased the Lord to be born a man was that He might actually put on the Human, and make it Divine, in order to save the human race. Know, therefore, that the Lord is Jehovah Himself or the Father in human form, which also the Lord Himself teaches in John: *I and the Father are one* (x. 30). Again: Jesus said of the Father, *from henceforth ye know Him and have seen Him. . . . He that hath seen Me hath seen the Father. . . . Believe Me that I am in the Father, and the Father in Me* (xiv. 7, 9, 11). And again: *All things that are Mine are Thine, and all Thine are Mine* (xvii. 10).

4 This great mystery is stated in John in these words: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without Him was not anything made that hath been made. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father. . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him* (i. 1–3, 14, 18). The Word is Divine truth which has been revealed to men, and because this could not be revealed except by Jehovah as Man, that is, except by Jehovah in human form, thus by the Lord, therefore it is said, In the beginning was the Word, and the Word was with God, and God was the Word. It is known in the church that by the Word is meant the Lord, because this is plainly said: The Word became flesh, and

dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father. That the Divine truth could not be revealed to men except by Jehovah in human form, is also clearly stated: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. From this it is plain that the Lord from eternity was Jehovah, or the Father in human form, but not yet in the flesh, for an angel has not flesh. And because Jehovah or the Father willed to put on the whole human, for the salvation of the human race, therefore He also assumed the flesh. Wherefore it is said, God was the Word . . . and the Word became flesh. And in Luke: *Behold My hands and My feet, that it is I Myself; handle Me and see: for a spirit hath not flesh and bones, as ye see Me have* (xxiv. 39). The Lord taught by these words that He was no longer Jehovah under the form of an angel, but that He was Jehovah Man, which is also meant by these words of the Lord: *I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father* (John xvi. 28). That the Lord, when He was in the world, made His Human Divine, may be seen above (see n. 1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864, 8865, 8878); also that He expelled all the human which was from the mother, until at length He was not the son of Mary (n. 2159, 2649, 2776, 4963, 5157); see particularly n. 3704, 4727, 9303, 9306, and passages cited n. 9194, 9199.

9316. *And brought thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I shall have cut him off.* That this signifies when the Lord has protected against the evils and

falsities which infest the church and has removed them, is evident from the signification of the angel who shall bring in unto the nations named, as the Lord (see n. 9303, 9315); and from the signification of the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite, as the evils and falsities which infest the church; but what evils and what falsities are specifically signified by each nation, may be seen above (n. 8054). For when the children of Israel were introduced into the land of Canaan, then a representative of the church and of heaven was instituted among them, and among the nations a representative of the evils and falsities which infest the church (see n. 3686, 4447, 6306, 6516, 8054, 8317). The meaning is further evident from the signification of cutting off, as protecting, and thus removing. That hell is removed solely by means of the protection of heaven by the Lord, that is, that solely by the protection of those who are in good and truth are those who are in evil and falsity removed, may be seen just above (n. 9313).

9317. *Thou shalt not bow down thyself to their gods.* That this signifies that falsities of evil are not to be worshipped, is evident from the signification of bowing down one's self, as adoration and worship (see n. 4689); and from the signification of the gods of the nations, as the falsities of evil (n. 4544, 7873, 8867, 9283). The falsities of evil are worshipped when worship is performed in accordance with a doctrine which has been constructed of falsified truths and adulterated goods. This is the case when dominion and gain are regarded as ends, and truths from the Word as means.

9318. *And shalt not serve them.* That this signifies that neither are they to be obeyed, is evident from the signification of serving, as obedience (see n. 8987, 8991), and also worship (n. 7934, 8057).

9319. *And shalt not do after their works.* That this signifies that evils of life are not to be pursued, is evident

from the signification here of works, as evils of life. That not to do after them is not to follow or pursue them, is plain.

9320. *For destroying thou shalt destroy them.* That this signifies that evils must be wholly removed, is evident from the signification of destroying, when said of the evils and falsities which are signified by the nations of the land of Canaan and by their gods, as removing. That destroying is removing, is because they who are in good and truth never destroy those who are in evil and falsity, but only remove them, for the reason that they act from good, and not from evil; and good is from the Lord, Who never destroys any one. But they who are in evil and thence in falsity attempt to destroy and as far as they are able do destroy those who are in good, for the reason that they act from evil. But because they then rush against the good which is from the Lord, thus against the Divine, they destroy themselves, that is, they cast themselves headlong into damnation and into hell. Such is the law of order, as may be seen above (n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8945, 8946). That the Israelites and 2
the Jews destroyed the nations of the land of Canaan, was because they represented spiritual and heavenly things, and the nations represented infernal and diabolical things, which can never be together with the spiritual and heavenly; for they are opposites. The reason why it was permitted the Israelites to destroy the nations, was, that with them there was not a church, but only the representative of a church, and consequently the Lord was not present with them except only representatively (n. 4307); for they were in externals without an internal, that is, they were in a worship representative of good and truth, but were not in good and truth. To such it is permitted to destroy, to kill, to exterminate, and to devote to destruction; but it is not permitted to those who are in externals and at the same time in internals, since they must act from good, and good

3 is from the Lord. That the Jews and the Israelites were of such a character Moses declares plainly: *Speak not thou in thine heart, after that Jehovah thy God hath thrust the nations out from before thee, saying, For my justice Jehovah hath brought me in to possess this land. . . . Not for thy justice, and for the uprightness of thine heart . . . for thou art a stiffnecked people* (Deut. ix. 4–6). And in another passage: *They are a nation void of counsel, neither is there any understanding in them. . . . Their vine is of the vine of Sodom, and of the fields of Gomorrah: its grapes are grapes of gall; their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with Me, sealed up in My treasuries?* (Deut. xxxii. 28, 32–34.) The vine in the internal sense signifies the church (n. 1069, 5113, 6375, 6376, 9277); grapes and clusters signify the internal and external goods of that church (n. 1071, 5117, 6378); and wine signifies the internal truth of that church (n. 1071, 1798, 6377). From this it is plain what is signified by their vine being of the vine of Sodom and of the fields of Gomorrah, their grapes grapes of gall and their clusters bitter, and their wine the poison of dragons and the cruel venom of asps. That these things are known to Jehovah, that is, to the Lord, is signified by its being laid up in store with
4 Him, and sealed up in His treasuries. In John: *Jesus said unto the Jews . . . Ye are of* [*your*] *father the devil, and the lust of your father ye will to do. He was a murderer from the beginning* (viii. 44). Therefore they are called, *An evil and adulterous generation* (Matt. xii. 39), and an *offspring of vipers* (Matt. iii. 7; xii. 34; xxiii. 33: Luke iii. 7). That such was their nature was also shown by the Lord in parables (Matt. xxi. 33–45: Mark xii. 1–9: Luke xiv. 16–24; xx. 9–19). That this nation was a very evil nation, that when in worship they were in externals without any internal, that there was no church among them but only the representative of a church, and that still they

could represent the internals of the church, may be seen above (n. 3398, 3479, 3480, 3732, 3881, 4208, 4281, 4288–4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911–4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284).

9321. *And breaking shalt break in pieces their statues.* That this signifies in like manner falsities of worship — that is, must be removed — is evident from the signification of breaking in pieces, when said of the falsities of worship which are signified by statues, as removing — as above (n. 9320); and from the signification of statues, as falsities of worship (n. 3727, 4580).

9322. *And ye shall serve Jehovah your God.* That this signifies the worship of the Lord alone, is evident from the signification of serving, as worship (see above, n. 9318). That it is the worship of the Lord, is because Jehovah in the Word is the Lord (n. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

9323. *And He shall bless thy bread, and thy waters.* That this signifies the increase of good of love and of truth of faith, is evident from the signification of being blessed by Jehovah, as being made fruitful in goods and multiplied in truths (see n. 2846, 3406, 4981, 6091, 6099, 8939), thus increase in such things as are of love and faith; from the signification of bread, as good of love (see n. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410); and from the signification of water, as truth of faith (n. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568). Because bread signified all good of love, and water signified all truth of faith, in the complex, and because being blessed of Jehovah signifies all increase in these, therefore it was a customary supplication in the Ancient Churches that Jehovah would bless

the bread and the water, and it was also a common form of speech to say bread and water, to express all natural food and all natural drink, and to mean thereby all spiritual good and all spiritual truth; for these are what nourish spiritual life, as bread and water nourish natural life (see
2 n. 4976). These things are signified by bread and water in the following passages—in Isaiah: *Behold, Jehovah of Hosts doth take away from Jerusalem and from Judah . . . the whole staff of bread, and the whole staff of water* (iii. 1) —where the staff of bread stands for the power and life derived from good, and the staff of water for the power and life derived from truth. In Ezekiel: *Behold, I will break the staff of bread in Jerusalem: that they may eat bread by weight, and with carefulness; and drink water by measure, and with astonishment: that they may want bread and water, and be desolated a man and his brother, and pine away because of their iniquity* (iv. 16, 17). That to want bread and water is to be deprived of good of love and of truth of faith, is very manifest, for it is said, that they may be desolated a man and his brother and pine away because of iniquity. In like manner in the same prophet: *They shall eat their bread with carefulness, and drink their water with astonishment, that the land may be laid waste from the fulness thereof, because of the violence*
3 *of all them that dwell therein* (xii. 19). In Amos: *Behold, the days come . . . that I will send a famine in the land, not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah* (viii. 11). And in the First Book of Kings: *The man of God said unto* [*the king*] *Jeroboam, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so Jehovah commanded, saying, Eat no bread, nor drink water, neither return by the way that thou camest.* But the prophet from Bethel told him that it was said by Jehovah that he should eat bread with him and drink water, lying unto him. *So he went back*

with him, and did eat bread in his house, and drink water . . . wherefore he was torn in pieces by a lion (xiii. 8, 9, 16–19, 24). That he should not eat bread and drink water with Jeroboam signified that he should abhor the good there and also the truth, because these had been profaned; for Jeroboam profaned the altar and all the holy things of worship, as is plain from the historical narrative of the Word in that chapter. The deficiency of spiritual good 4
and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that bread and water failed; and by Elias going then to a widow in Sarepta and asking from her a little water to drink and a morsel of bread to eat (1 Kings xvii. and xviii.); for by bread was signified all the good of the church and by water all the truth of the church — as was said above. Inasmuch as at that time such things were represented, for the reason that the representative of a church existed among them, and because the Word, even the historical Word, was thus to be written by representatives, therefore it was that the laying waste of good and truth was represented by a failure of bread and water. Since bread signified all good of love in the complex, therefore also the sacrifices were called bread (n. 2165), and therefore also the Lord calls Himself *the bread which came down from heaven* (John vi. 48, 50, 51); for the Lord is the good of love, itself.

9324. *And I will take disease away from the midst of thee.* That this signifies protection from falsifications of truth and from adulterations of good, is evident from the signification of taking away from the midst of thee, when said of falsified truths and adulterated goods which are signified by disease, as protecting, for when the Lord protects from these, He removes them (see n. 9313); and from the signification of disease, as falsified truth and adulterated good. These are the diseases of spiritual life; for spiritual life exists and subsists by the truths which are of faith

and the goods which are of love. When these are falsified and perverted, man sickens; but when they are denied at heart, then man spiritually dies. That diseases are such things and correspond to such things, may be seen above (n. 4958, 5711–5727, 8364, 9031).

9325. *There shall not be one casting her young, nor one barren, in thy land.* That this signifies that goods and truths shall proceed in their order in continual progression, is evident from the signification of not casting the young nor being barren, as the progress of regeneration in its order, consequently that goods and truths shall proceed in their order in continual progression — of which in what follows; and from the signification of, in the land, as in the church. That the land in the Word is the church, may be seen above (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732). The reason why the land signifies the church is that the land of Canaan is meant, where the church was, and where it had been from the most ancient times (n. 3686, 4447, 4454, 4516, 4517, 5136, 6516, 8317); and in the spiritual world when mention is made of a land, the land is not perceived, but the quality of the nation therein as to its religion. Therefore when land is mentioned in the Word, and the land of Canaan is meant, the church is perceived. From these things it may be evident what is meant in the prophetical parts of the Word by a new heaven and a new earth, or land, namely, the church internal and external (n. 1850, 3355, 4535); for there are internal men and external men.

2 That by there shall none cast her young nor be barren in the land, is signified that goods and truths proceed in their order in continual progression, is because by all things which relate to birth are meant in the internal sense of the Word such things as relate to spiritual birth, and so to regeneration (n. 2584, 3860, 3905, 3915). The things which relate to spiritual birth or regeneration, are the truths of

faith and the goods of charity, for by these a man is conceived and born anew. That such things are signified by births, is plain from many passages in the Word, and manifestly from the words of the Lord to Nicodemus: *Jesus . . . said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. . . . Nicodemus . . . said, How can these things be? Jesus answered . . . Art thou a teacher in Israel, and knowest not these things?* (John iii. 3–6, 9, 10.) To be born of water and the spirit is by the truths of faith and the good of love, as may be seen in passages cited above (n. 9274). That such things are signified in the Word by 3
births, is from the correspondence of marriages on earth with the heavenly marriage, which is the marriage of good and truth — concerning which correspondence see above (n. 2727–2759). But that true marriage love descends thence, scarce any one at this day knows, and perhaps scarce any one is willing to acknowledge, for the reason that earthly and corporeal things are before the eyes, and these exert an extinguishing and suffocating influence when men think about such a correspondence. Because true marriage love is from this source, therefore also by births and generations is signified in the internal sense of the Word what relates to the new birth and generation from the Lord. Hence also it is that father, mother, sons, daughters, sons-in-law, daughters-in-law, grandsons, and other relations by birth, which are derived from marriages, signify goods and truths and their derivations, as frequently shown in these explications. From this it may now be evident that by the words, There shall not be one casting

her young nor one barren in the land, is signified that goods and truths shall proceed in their order in continual
4 progression. That casting young and being barren signify those things which are of abortion and barrenness in the spiritual sense, namely, perversions of good and truth, and also vastations and denials of good and truth, is plain from the following passages in Hosea: *Ephraim, as I have seen, is like Tyre, that is planted in a pleasant place: but Ephraim shall bring forth his sons to the slayer. Give them, O Jehovah . . . a miscarrying womb and dry breasts. . . . Because of the wickedness of their doings I will drive them out of Mine house* (ix. 13–15). Unless it be known what is signified by Ephraim, by Tyre, by a slayer, by sons, by a miscarrying womb, by dry breasts, in the internal sense, it cannot be known at all what these prophecies involve. That Ephraim is the intellectual of the church, which is an intellectual enlightened in respect to the goods and truths of faith derived from the Word, may be seen above (n. 3969, 5354, 6222, 6234, 6238, 6267); also that Tyre is knowledges of truth and good (n. 1201). From this it is plain what is signified by the words, "Ephraim, as I have seen, is like Tyre, that is planted in a pleasant place." That a slayer is one who deprives of spiritual life, or the life derived from truth and good, may also be seen above (n. 3607, 6767, 8902); and that sons are truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257). Hence it is plain what is signified by Ephraim bringing forth his sons to the slayer. That breasts signify affections for good and truth may also be seen (n. 6432); so breasts that are dry mean no affections, but in their place lusts of perverting. Thus it is plain what is meant by a miscarrying womb, namely, the perversion of good and truth. That things of spiritual life are signified by all the above expressions, is evident, for it is declared, Because of the wickedness of their doings I will drive them out of Mine house; and out of the house

of Jehovah means out of the church and out of heaven (n. 2233, 2234, 3720, 5640). In Malachi: *I will rebuke* 5
the devourer for your sakes, that he may not corrupt the fruit of your land; neither shall your vine cast her fruit before the time in the field. . . . All nations shall call you blessed: and ye shall be a delightsome land (iii. 11, 12). By the vine not casting her fruit before the time in the field is signified that the truths and goods of faith with those who are in the church shall proceed in their order; for the vine is the truth and good of the spiritual church (n. 1069, 6375, 6376, 9277), and the field is the church (n. 2971, 3766, 7502, 9139, 9295). A delightsome land means the church grateful to the Lord; for every one within the church who has been regenerated by truth and good, is a church. Thus it is plain what is meant by the expression, ye shall be a delightsome land. That the land is the church, may be seen above. In Moses: *If ye* 6
hearken to My judgments to keep, and do them. . . . Thou shalt be blessed above every people: there shall not be male or female barren among you, or among your cattle. Jehovah will take away from thee all sickness, and all the evil diseases of Egypt (Deut. vii. 12, 14, 15). That there shall not be male or female barren means that they shall not be without life from truth and good, and thus that they shall be spiritually alive. Because barrenness had this signification, therefore women in the ancient churches considered themselves as not living when they were barren — as did Rachel, who thus spoke of herself to Jacob: *Rachel saw that she did not bear to Jacob . . . and she said unto Jacob, give me sons, and if not I am dead* (Gen. xxx. 1: n. 3908). By the barren are also signified those 7
who are not in good because not in truths and yet desire truths that they may be in good, as is the case with upright nations who are outside the church — as in Isaiah: *Sing, O barren, that did not bear; break forth into singing, and cry aloud, that did not travail with child; for more are the*

sons of the desolate than the sons of the married wife (liv. 1). In David: *Jehovah raiseth up the poor out of the dust, and lifteth up the needy from the dunghill; that He may set him . . . with the prince of his people. He maketh the barren woman to keep house, a joyful mother of children*
8 (Ps. cxiii. 7–9). In the prophecy of Hannah after she had borne Samuel: *The full have hired out themselves . . . and the hungry have ceased: until the barren hath borne seven; and she that hath many children hath languished* (1 Sam. ii. 5). In the above passages by the barren are meant the Gentiles who are called to the church, and to whom the church is transferred when the old church ceases, that is, when they who were previously of the church are no longer in faith, because in no charity. This church is what is meant by her that hath many children and hath languished, and also by the married wife, in the passage from Isaiah. But the other church, that is, the new church of the Gentiles, is meant by the barren and the desolate who shall have many children and also by the barren woman keeping house a joyful mother of children. Bearing seven means being fully regenerated; for seven in the above passage does not signify seven, but in full (see n. 9228). From this it is plain what is meant by these words of the Lord: *The days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck* (Luke xxiii. 29) — where the subject is the consummation of the age, which
9 is the last time of the church. And in the Second Book of the Kings: *The men of Jericho said unto Elisha, Behold . . . the situation of this city is pleasant . . . but the waters are bad, and the land is barren.* Then Elisha said that they should put salt in a new cruse, and should cast the salt therefrom at the flowing forth of the waters; and the waters were healed, neither came there any more death or barrenness (ii. 19–21). What these words involve no one can know except from the internal sense; for all the

miracles which are related in the Word involve such things as are in the Lord's kingdom, or in the church (n. 7337, 7465, 8364, 9086). Wherefore it should be known what was represented by Elisha, what was signified by the city of Jericho, what by the bad waters and the barren land, what by a new cruse and the salt in it, also what is meant by the flowing forth of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, may be seen above (n. 2762); also that waters signify the truths of faith (n. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568); thus bad waters signify truths without good, and a barren land signifies the good of the church in consequence not alive; a new cruse, that is, a new vessel signifies knowledges outward and inward of good and truth (n. 3068, 3079, 3316, 3318); salt signifies the desire of truth for good (n. 9207); the flowing forth of the waters signifies the natural of man which receives inward knowledges of truth and good, and which is amended by the desire of truth for good. From this it is 10
plain what this miracle involved, namely, the amendment of the church and of the life by the Lord by means of the Word, and through the desire of truth for good therefrom; which amendment is effected when the natural of man from such desire receives truths from the Word. That this took place near the city of Jericho was because that city was situated not far from the Jordan, and by the Jordan is signified that in the man of the church which first receives truths, thus the natural (n. 1585, 4255). That it is man's natural which first receives truths out of the Word from the Lord, and that it is the last to be regenerated, and that when it is regenerated, the whole man is regenerated, was signified by the Lord's words to Peter, when He washed the disciples' feet: *Jesus saith, He that is washed needeth not save to be washed as to his feet, and is clean every whit* (John xiii. 10). That the feet are those things which are of the natural man, and in general the natural itself, may

be seen above (n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That the natural or the external man ought to be in correspondence with the spiritual or internal man, in order that the man may be regenerated, consequently that he is not regenerated until the natural is regenerated, may be seen above (n. 2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4588, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742–8747, 9043, 9046, 9061).

9326. *The number of thy days I will fulfil.* That this signifies even to a full state, is evident from the signification of days, as states of life (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); here states of the new life, or the spiritual life, which is the life of one regenerated; and from the signification of fulfilling the number, as to the full. Even to a full state means even until the man is regenerated. That truths and goods shall proceed thereto in their order in continual progression, is signified by the words, There shall not be one casting her young nor one barren in the land, which were explained just above (n. 9325).

9327. *My terror I will send before thee.* That this signifies the terror of those who are in the evils of falsity on account of the truths of good, is evident from the signification of terror, as the terror of those who are in evils of falsity; and from the signification of the sons of Israel, before whom the terror was to be sent, as those who are in spiritual good, that is, in the truth of good (see n. 5803, 5806, 5812, 5817, 5819, 5820, 5833, 7957, 8234, 8805). That the nations of the land of Canaan, to whom terror was sent on account of the sons of Israel, signify the evils of falsity and the falsities of evil, has been shown above (n. 1413, 1437, 1607, 1573, 1574, 1868, 4517, 6306, 8054, 8317). Therefore by the words, My terror I will send before thee, is signified the terror of those who are in the

evils of falsity on account of the truths of good. The case is this. All power in the spiritual world is from truths 2
which are from good, thus from truths which proceed from the Lord. This is very manifest from the fact that the Lord disposes in order all things in heaven and all things in hell, also all things in the world, by means of the truths which are from Himself; for the Divine truth proceeding from the Lord is that itself by which all things have come into existence, and by which all things subsist. That this is so is not comprehended by those who think only from what is material, as they think who ascribe the origin and maintenance of all things to nature. These cannot have any other idea concerning truths than that they are of no power, because they are solely of thought, concerning which they have no perception of anything essential, and still less of anything substantial; though they know that thought rules the whole body and incites its parts to motion, just in accordance with its quality; likewise that there is nothing in the universe but has some relation to truth which is from good. That it is truth which has all power, and which is the veriest essential itself, may be seen above (n. 8200). From these things it is plain that angels have power from truth Divine which is from the Lord, and that from this they are called powers. What power truths from good have, that is, truths from the Lord, may be seen from experience of the power the arm has, which corresponds to such truth (n. 4932–4935). Be- 3
cause truth has all power, it therefore follows that falsity from evil has no power at all, because this is the privation of truth from good, and thus privation of power. Consequently they who are in hell, because all there are in falsities from evil, have no power at all. So thousands of them may be driven away, cast down, and dispersed by one angel of heaven, much as a mote in the air is driven away by the breath of the mouth. From this it may be seen why it is that they who are in evils of falsity have

terror on account of the truths of good. This terror is called the terror of God (Gen. xxxv. 5 : Job xiii. 21). In Ezekiel also : *I will put My terror in the land of the living: until he be made to lie down in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude* (xxxii. 32). And in Moses : *If ye shall reject My statutes, and if your soul abhor My judgments, so that ye will not do all My commandments. . . . I will send a faintness into their heart . . . that the sound of a driven leaf may chase them; and they may flee, as one fleeth from the sword, and may fall when none pursueth* (Lev. xxvi. 15, 36). In this passage is described the terror of those who are in evils of falsity and in falsities of evil. It is said that the sound of a leaf shall chase them, and they shall flee, as one fleeth from the sword, because a leaf signifies truth (n. 885), and a sword signifies truth combating against falsity of evil (n. 2799, 6353, 8294). That such have no power at all against truth, is signified by, they shall fall when none pursueth.

9328. *And will trouble all the people.* That this signifies the consternation of all falsities, is evident from the signification of troubling [*turbare*], as consternation—of which in what follows; from the signification of people, as those who are in truths, thus abstractly as truths, and in the opposite sense falsities (see n. 1259, 1260, 2928, 3295, 3581, 6232). The reason why troubling signifies consternation, is, that they who are in consternation are troubled in mind and heart to such an extent that they become insane and rush of themselves into destruction. That such consternation is signified by troubling, is plain in Zechariah : *In that day a great tumult from Jehovah shall be among them* [*that fight against Jerusalem*] ; *and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up upon the hand of his companion* (xiv. 13). Fighting against Jerusalem means against the

church, and thus against the truths and goods of faith which constitute the church; that the tumult, or great troubling, is consternation even to insanity, is plain. And in Moses: *Jehovah thy God shall deliver the nations up before thee, and shall trouble them with a very great troubling, until they be destroyed* (Deut. vii. 23) — where a great troubling means consternation.

9329. *To whom thou shalt come.* That this signifies at the presence of the Lord, is evident from the signification of coming to any one, as presence (see n. 5934, 6063, 6089, 7498, 7631). That it means the presence of the Lord, is because the subject is the power of truth against evils and falsities, and all truth with its power is from the Lord. Moreover the sons of Israel, of whom this is spoken, signify the truths which are from the Lord, that is, spiritual truths (n. 5414, 5879, 5951, 7957, 8234, 8805).

9330. *And I will make all thy foes to give their neck unto thee.* That this signifies the flight and damnation of falsities, is evident from the signification of foes, as falsities derived from evil (see n. 9313, 9314); and from the signification of giving the neck, as flight. That it means damnation also, is because when they who are in falsities derived from evil flee from before truths derived from good, they cast themselves into hell, that is, into damnation. The case is this: — they who are in falsities derived 2
from evil fight first in the other life against those who are in truths derived from good. The reason why it is permitted them to fight is that good may come therefrom. The good which comes therefrom is that they who are in truths from good are thereby confirmed in truths against falsities, and that they who are in falsities from evil are confirmed in falsities and consequently strip themselves [of truths]; for in the other life falsities are removed from those who are in truths from good, and truths are removed from those who are in falsities from evil. In this way they who are in

truths from good are taken up into heaven, and they who are in falsities from evil sink down into hell; and when they are in hell, they are in terror and consternation because of truths from good, in which angels are from the
3 Lord. That such a state awaits those who are in falsities from evil, and such an one those who are in truths from good, the Lord teaches in Matthew: *Whosoever hath, to him shall be given, that he may have more abundantly: but whosoever hath not, from him shall be taken away* (xiii. 12). And in Luke: *Take away from him the pound, and give it unto him that hath the ten pounds. They said, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him* (xix. 24–26).

9331. *And I will send the hornet before thee.* That this signifies the dread of those who are in falsities of evil, is evident from the signification of hornets, as falsities stinging and deadly, and thus exciting dread. Terror is predicated of those who are in evils, and dread of those who are in falsities — as to the terror of the former see what was said above (n. 9327). That hornets signify the dread of those who are in falsities, is because they are winged and furnished with stings, by which they inflict poisoned wounds. For both the larger and the smaller animals signify such things as are of the affections, that is, as have reference to the will; or else they signify such things as are of the thoughts, that is, as have reference to the understanding. For all things whatsoever in man have reference either to his will or to his understanding, and those things which have not reference to the one or the other are not in the man, consequently are not of the man. Those animals which walk, and also those which creep, signify affections in either sense, thus goods or evils, for these are of the affections. But those animals which fly, and also winged insects, signify such things as are of the thoughts in

either sense, thus truths or falsities, for these are of the thoughts. That animals signify goods or evils, may be seen above (n. 9280); and that creeping things signify the same in the external sensual (n. 746, 909, 994); also that flying things signify truths or falsities (n. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441); and so winged insects signify like things, yet in the outermosts of man. But the 2
falsities now treated of are of several kinds: there are falsities which do not injure, there are falsities which injure slightly, there are those which injure grievously, and there are those also which kill. It is known of what kind they are from the evils from which they spring; for every falsity which injures, or which kills, derives its existence from evil; inasmuch as falsity derived from evil is evil manifesting itself in form. Such falsities moreover in the other life, when they are represented in a visible form, are exhibited as a swarm of insects and of unclean winged creatures, of frightful aspect according to the kind of evil from which they spring. From these things it is plain why it is that hornets signify the dread of those who are in falsities of evil. In like manner in Deuteronomy: *Jehovah thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee* (vii. 20). In the Word throughout insects of various kinds are 3
mentioned, and they everywhere signify falsities or evils in the outermost parts, that is, in man's external sensual, which are evils and falsities arising from the fallacies of the senses and from the various pleasures and appetites of the body, which seduce by their allurements and their outward appearances, and cause the rational to assent, and consequently to become immersed in falsities from evil. That falsities of this kind are signified by the noxious flying creatures of Egypt, may be seen above (n. 7441); as also by the locusts there (n. 7643); and that by the frogs of Egypt are signified reasonings from falsities (n. 7351, 7352, 7384); and by the lice there evils of the same kind (see

n. 7419); also that by worms are signified falsities which
4 consume and torment (n. 8481). Such evils and falsities also are signified by the various kinds of insects in the following passages — In Isaiah: *It shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come and rest all of them in the river of desolations, and in the clefts of the rocks . . . and in all thickets* (vii. 18, 19) — where the subject is the coming of the Lord, and the state of the church at that time. The fly in the uttermost part of the rivers of Egypt is falsity in the outermost parts, that is, in the external sensual of man (n. 7441); the bee in the land of Assyria is the falsity which perverts the reasonings of the mind, for Assyria is reasoning (n. 1186); the river of desolations is the falsity which reigns everywhere; the clefts of the rock are the truths of faith in obscurity, because removed from the light of heaven (see n. 8581); thickets are nascent truths of a similar kind
5 (n. 2682). In Amos: *I have smitten you with blasting and mildew: the multitude of your gardens and your vineyards and your fig trees and your olive trees, hath the palmerworm devoured* (iv. 9). In Joel: *That which the palmerworm hath left shall the locust eat; and that which the locust hath left shall the cankerworm eat; and that which the cankerworm hath left shall the caterpillar eat. Awake, ye drunkards . . . and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth* (i. 4, 5). Again, in the same prophet: *The floors are full of clean grain, the presses overflow with new wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you* (ii. 24, 25). That falsities and evils in the outermost parts, that is, in the external sensual of the man of the church are here signified by the kinds of insects mentioned, is

plain from the particulars given, for the subject is the perversion of the truth and good of the church. What is signified by the locust and the caterpillar, may be seen above (n. 7643) ; that by gardens, vineyards, fig trees, olive trees, wine, and new wine, which are destroyed by such creatures, are signified the goods and truths of the church in general, has been often shown in these explications. In David 6
also : *He made frogs to swarm in their land, in the chambers of their kings. He spake, and there came a swarm of flies, and lice in all their borders* (Ps. cv. 30; 31) — speaking of Egypt ; what is meant by frogs, may be seen above (n. 7351, 7352, 7384), also what by lice (n. 7419). In Moses : *Thou shalt plant vineyards, and dress them, but thou shalt neither drink of the wine, nor harvest; for the worm shall eat it* (Deut. xxviii. 39) — where the worm stands for all such falsity and evil in general. And in 7
Isaiah : *Fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool* (li. 7, 8). The moth stands for the falsities in the outermost parts of man, and the worm for the evils therein ; for the garment which the moth shall eat signifies the lower or more external truths which are of the sensual of man (see n. 2576, 5248, 6377, 6918, 9158, 9212), and the wool which the worm shall eat signifies the lower or more external goods which are of the sensual of man, as is plain from many passages, and also from the signification of a sheep from which wool comes, as the good of charity (see n. 4169). What and of what quality are the outermosts of the natural man, which are called his sensuals, may be seen above (n. 4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216).

9332. *And he shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.* That this signifies

the flight of falsities derived from evils, is evident from the signification of driving out, as putting to flight, and thus flight; and from the signification of the Hivite, the Canaanite, and the Hittite, as falsities from evils — the Hivite falsity from slighter evil (6860), the Canaanite falsity from more grievous evil (n. 4818, 8054), and the Hittite falsity from the most grievous evil (n. 2913, 6858). That by the nations in the land of Canaan are signified all falsities and evils in the complex, may be seen in the passages cited above (n. 9327).

9333. *I will not drive him out from before thee in one year.* That this signifies no hasty flight or removal of them, namely, of the falsities and evils which are signified by the nations in the land of Canaan, is evident from the signification of driving out, as flight, for they who in the other life are in evils and falsities are not driven out, but flee of themselves — that it means removal also, will be seen below; and from the signification of, in one year, as what is hasty; for the words follow, "By little and little I will drive him out from before thee," by which is sig-
2 nified removal by degrees according to order. That driving out, when predicated of evils and falsities, is removal, is because falsities and evils are not driven out from a man, but are removed. He who does not know how the case is with man's deliverance from evils and falsities, or with the remission of his sins, may believe that sins are wiped away when they are said to be remitted. This belief is from the literal sense of the Word, where it is sometimes so expressed, from which this error has gained possession of the minds of very many, that they are just and pure after they have received absolution. But such persons are not at all aware how the case is with the remission of sins, namely, that a man is not purified of them, but is withheld from them by the Lord, when he is such that he can be held in good and truth; and that he can then be held in good and truth when he has been re-

generated, for then he has gained the life of good of charity and of truth of faith. For whatever a man from earliest infancy thinks, wills, speaks, and does, is added to his life and constitutes it. These things cannot be exterminated, but only removed, and when they are removed, then the man appears to be without sins, because they have been removed (see n. 8393, 8988, 9014). In accordance with the appearance that man thinks and does what is good and true from himself, when yet it is not from himself but from the Lord, it is said in the Word that he is clear from sins, and also just — as in Isaiah: *Though your sins shall have been as scarlet, they shall be as white as snow; though they shall have been red like crimson, they shall be as wool* (i. 18); and in many other passages. That this is the case, it has been granted me to 3
know from the state of souls in the other life. Every one brings with him thither from the world all the things of his life, that is, whatsoever he has thought, has willed, has spoken, and has done; and even whatever he has seen and heard from infancy to the end of his life in the world, insomuch that there is not even the smallest thing wanting (n. 2474). They who have lived in the world a life of faith and charity can then be withheld from evils and held in good, and thus be taken up into heaven. But they who in the world have not led a life of faith and charity, but a life of self-love and of the love of the world, inasmuch as they cannot be withheld from evils and held in good, sink down into hell. From this it is plain why it is that driving out means removal, when it is said of falsities and evils. In the present verse and in the following verse this removal is treated of in the internal sense, and its arcana are therein disclosed.

9334. *Lest perchance the land become desolate.* That this signifies a deficiency in that case and but little of spiritual life, namely, if the removal should be hasty, is evident from the signification of the land, as the church

in general and also in particular. The church in particular is the man who becomes a church; for the church is in man and is the regenerated man. That the land is the church in general, may be seen above (n. 9325); also that it is the church in particular or the regenerated man (see n. 82, 620, 636, 913, 1411, 1733, 2117, 2118, 2571, 3368, 3379). A regenerate man is called a land also in Malachi: *All nations shall call you blessed; for ye shall be a delightsome land* (iii. 12). The meaning is further evident from the signification of desolate, as deficiency and but little of spiritual life; for by desolate, when it is said of the church in man, is meant a deficiency of truth and of good, thus also a deficiency of spiritual life; for spiritual life is from
2 truth and good. In regard to there being a deficiency and but little of spiritual life if falsities and evils were hastily removed, the case is this. Man when he is being regenerated, which is effected by the implanting of spiritual truth and good, and by the removal then of falsity and evil, is not regenerated hastily but slowly. The reason is that all the things which the man has thought, intended, and done from the time of infancy have added themselves to his life, and have constituted it, and likewise have formed such a mutual connection that one cannot be taken away unless all are removed together with it. For an evil man is an image of hell, and a good man is an image of heaven; and the evils and falsities with an evil man have such a mutual connection as exists among the infernal societies, of which he is a part; and goods and truths with a good man have such a mutual connection as exists among the heavenly societies, of which he is a part. From this it is plain that evils and falsities with an evil man cannot be removed from their place suddenly, but only in proportion as goods and truths are implanted in their order and interiorly; for heaven removes hell with man. If this were to be done suddenly, the man's life would fail him; for each and all the things which exist in

connection and form would be disturbed, and would take away his life. That regeneration or the implanting of the 3
life of heaven in man, begins from his infancy and continues even to the last of his life in the world, and that after his life in the world it is perfected to eternity, may be seen above (n. 2679, 3203, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297; especially n. 5122, 5398, 5912, 9258). Moreover, and it is an arcanum, man's regeneration in the world is only a plane for the perfecting of his life to eternity. That a man who had lived in good is perfected in the other life, may be seen from what has been shown concerning infants (see n. 2289–2309), and concerning the state and lot of the Gentiles in that life (n. 2589–2604).

9335. *And the wild beast of the field be multiplied upon thee.* That this signifies an afflux of falsities arising from the enjoyments of the loves of self and the world, is evident from the signification of being multiplied, when spoken of the hasty removal of evils and falsities, as afflux; and from the signification of the wild animal of the field, as falsities arising from the enjoyments of the loves of self and the world. By wild animals of various kinds in the Word are signified good and evil affections (see n. 9280). Therefore by wild animals are signified affections for falsity which arise from the enjoyments of the loves of self and the world. Moreover these affections are represented in the other life by wild animals, as by panthers, tigers, wild boars, wolves, and bears. They are also like wild animals, for they who are in these loves are in evils of every kind and in falsities thence, and they regard and treat their fellow beings just as wild animals do. That all evils and falsities spring from these loves, may be seen above (see n. 2041, 2045, 2057, 2363, 2364, 2444, 4750, 4776, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7490–7494, 7643, 8318, 8487, 8678). That there is an afflux of falsities 2
from those loves caused by a hasty removal of evils and

falsities, arises from this, that goods and truths ought to cause the removal by successive implantation; for falsities are not removed except by truths, neither are evils except by goods. If this be not done successively and according to order, the falsities which favor those loves will flow in; for these loves bear sway in every man before he is regenerated, and when falsities flow in, then truths are no longer acknowledged. Moreover the man who is being regenerated is kept in affection for truth, and while he is in this affection he seeks for truths from every quarter among the knowledges in the natural; and there the fallacies of the external senses then present themselves, being there in great abundance, and from them, when the man is under the influence of the enjoyments of the loves of self and of the world, he forms only false conclusions, which falsities occupy the mind and fill it if the falsities of evil are suddenly removed. These are the things which in the internal sense are meant by the words, "I will not drive him out from before thee in one year, lest the land become desolate, and the wild animal of the field multiply against thee. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land."

3 That a wild animal is falsity and evil springing from the loves of self and of the world, is plain from the passages in the Word where they are named — as in Isaiah: *An high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it . . . nor shall any ravenous wild animal go up thereon* (xxxv. 8, 9). In Ezekiel: *I will send upon thee famine, and an evil beast, and they shall bereave thee* (v. 17). Again: *When I cause the evil beast to pass through the land, and he bereave it, so that it become a desolation, that no man may pass through because of the beast* (xiv. 15). Again: *Thou shalt fall upon the face of the field . . . I will give thee for meat to the beast of the earth and to the fowl of the heaven* (xxix. 5). Again: *Then I will make*

with them a covenant of peace, and will make the evil beast to cease out of the land: and they shall dwell securely in the wilderness. . . . They shall no more be a prey to the nations, neither shall the wild beast of the field devour them (xxxiv. 25, 28). In Hosea: *I will lay waste her vine* 4
and her fig tree . . . and I will put them into a forest, and the wild beast of the field shall eat them (ii. 12). Again: *The land shall mourn, and every one that dwelleth therein shall languish, because of the beast of the field and the fowl of the heavens* (iv. 3). In David: *The boar out of the wood doth trample it, and the wild beast of the fields doth feed on it. Turn again, O God of hosts . . . and visit Thy vine* (Ps. lxxx. 13, 14). Again: *Thou makest darkness, that it may be night; wherein every wild beast of the forest doth creep forth* (Ps. civ. 20). And in Moses: *If ye shall have walked in My statutes, and kept My commandments, and done them . . . I will cause the evil beast to cease out of the land. . . . But if ye shall have rejected My statutes . . . I will send among you the wild beast of the field, which shall bereave you* (Lev. xxvi. 3, 6, 15, 22). Again: *Jehovah thy God will cast out those nations before thee by little and little . . . lest the wild beast of the field multiply against thee* (Deut. vii. 22). In these passages the wild beast of the field, the wild beast of the earth, and the wild beast of the forest stand for the falsities and evils which are of the loves of self and of the world. Because by a wild beast is signified falsity, and 5
falsity is from a twofold origin, namely, from what is evil and from what is upright (n. 9258), therefore by wild beasts in the Word are also signified upright gentiles, who, though they are in falsity, are yet in uprightness of life. In this sense the term wild beast is used in David: *Every beast of the forest is Mine, and the cattle upon the mountains of thousands. I know all the fowls of the mountains; and the wild beast of My fields is with Me* (Ps. l. 10, 11). Again: *Praise Jehovah . . . wild animal and*

every beast (Ps. cxlviii. 7, 10). In Isaiah: *Every wild animal of My fields, come ye to devour, every wild animal in the forest* (lvi. 9). And in Ezekiel: *All the birds of the heavens made their nests in the branches of the cedar, which is Asshur, and under his branches all the beasts of the field brought forth, and under his shadow dwelt all great nations* (xxxi. 6).

9336. *By little and little I will drive him out from before thee.* That this signifies a removal by degrees according to order, is evident from the signification of by little and little, as by degrees, and thus slowly; from the signification of driving out, when said of the falsities and evils which are signified by the nations of the land of Canaan, as removal—of which just above (n. 9333). It is said by degrees according to order, because all things with the man who is being regenerated are disposed in accordance with the order of heaven; for the regenerate man is a heaven in least form, and therefore there is in
2 him a similar order to that which is in heaven. When a man is born, he is as to hereditary evils a hell in least form, and he also becomes a hell so far as he makes adoption of his hereditary evils and superadds to them his own. Hence it is that the order of his life by virtue of birth and of his actual life is opposite to the order of heaven; for man from proprium loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbor as one's self. From this it is plain that the former life, which is of hell, must be altogether destroyed, that is, the evils and falsities must be removed, in order that the new life, which is the life of heaven, may be implanted (n. 4551, 4552, 4839, 6068). This cannot in any wise be done hastily; for every evil being enrooted with its falsities has connection with all evils and their falsities; and these evils and falsities are innumerable and their connection is so manifold that it cannot be comprehended,

not even by angels, but only by the Lord. From this it is plain that the life of hell with a man cannot be destroyed suddenly; for if it were destroyed suddenly, he would wholly expire; and neither can the life of heaven be implanted suddenly, for if it were implanted suddenly, he would also expire. There are thousands upon thousands 3
of arcana, of which scarce a single one is known to man, whereby man is led of the Lord out of the life of hell into the life of heaven. That this is so, has been given me from heaven to know, and it has likewise been confirmed by many things which have come to be apprehended. Because man knows scarce anything of these arcana, therefore many have fallen into errors concerning man's deliverance from evils and falsities, that is, concerning the remission of sins, by believing that the life of hell in a man can in a moment be changed into a life of heaven in him through mercy; when yet the whole act of regeneration is mercy, and none are regenerated except those who receive the mercy of the Lord by faith and life while in the world—according to the Lord's words in John: *As many as received, to them gave he the power to be children of God, even to them that believe on His name: which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). What is meant by bloods, by the will of the flesh, and the will of man, also by being born of God, may be seen above (see n. 5826). What is specifically meant by removal from 4
evils and falsities by degrees according to order, shall also be briefly stated. The Divine truth which proceeds from the Divine good of the Lord disposes all things into order in heaven. Wherefore this Divine truth, in which there is good from the Lord, is order itself (n. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988). According to this order all things in heaven exist, and according to the same order they subsist; for to subsist is perpetually to exist. In order therefore that heaven may exist in man, it is nec-

essary that he receive Divine truth in good from the Lord. This cannot be done except by degrees according to an order similar to that by which the Lord disposes heaven; for a thing which is similar in its nature throughout, is similar in little as in large. This successive orderly arrangement is what is here meant by order according to degrees. From these things it is also plain that man's new creation, which is his regeneration, is like the creation of heaven and earth. Wherefore also in the Word by the new heaven and the new earth is meant a new church (n. 1733, 1850, 2117, 2118, 3355, 4535), and also by the creation of heaven and earth, as given in the first chapter of Genesis, is meant the new creation of the celestial church, which is called Man — as may be seen in the explication of that chapter.

9337. *Until thou be fruitful.* That this signifies according to the increase of good, is evident from the signification of being fruitful, as increase of good (see n. 43, 55, 913, 983, 2846, 2847). That the removal from evils and falsities is effected according to the increase of good, is plain from what has been frequently shown above; for the Lord by good flows into man, and through this He disposes truths into order, but not the converse; and as far as truths are disposed into order through good, so far evils and falsities are removed. In the Word throughout man is likened to a tree, and then his truths of faith are signified by the leaves (n. 885), and his goods of love by the fruits (n. 3146, 7690). From this it is plain not only that being fruitful is increase of good, but also that good is man's chief thing, even as the fruit is the chief thing of a tree. The leaves indeed are put forth first, but for the sake of the fruit as the end. That which constitutes the end is not only the last, but it is also the first thing, since it is the one and only thing which is regarded in the means, and thus it is the all. The case is similar with
2 the good of love in respect to the truths of faith. Such

was the signification of the fig tree, of which it is written in Matthew: *As Jesus returned to the city, he hungered. And seeing a single fig tree by the way, He came to it, and found nothing thereon, but leaves only; and He saith unto it, Let no fruit grow from thee henceforward forever. And immediately the fig tree withered away* (xxi. 18, 19). In Luke: *A certain man had a fig tree planted in his vineyard; he came therefore seeking fruit thereon, but found none. Then he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, but find none: cut it down; why rendereth it the land unfruitful* (xiii. 6, 7). Again in the same Evangelist: *Every tree is known by its own fruit. Of thorns men do not gather figs, nor of a bramble bush gather they the grape. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil. . . . Why call ye Me, Lord, Lord, and do not the things which I say?* (vi. 44–46.) From these things it is plain that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without good of life, is only a leaf; and thus that man, who is meant by the tree, when he abounds in leaves without fruit, is the fig tree which withers away and is cut down.

9338. *And inherit the land.* That this signifies until in good, and thus regenerated, is evident from the signification of inheriting, as receiving as an heir — of which in what follows; and from the signification of the land, here the land of Canaan, as the kingdom of the Lord, thus heaven (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). Therefore by inheriting the land is signified receiving heaven as an heir. By an heir, when said of heaven, is specifically meant a man who has the Lord's life (n. 2658, 2851, 3672, 7212), thus who is in good from the Lord, and consequently who is regenerated. That a man when he is in good from the Lord, is then in

heaven, and thus regenerated, may be seen above (see
2 n. 9274, and passages cited). That this is signified by inheriting, when it is said of heaven, is plain in Matthew: *Then shall the King say unto them on His right hand, Come, ye blessed of My Father, possess as an inheritance the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave Me to eat: I was thirsty, and ye gave Me to drink. . . . Inasmuch as ye did it unto one of the least of these My brethen, ye did it unto Me* (xxv. 34, 35, 40). Here to possess as an inheritance the kingdom of the Lord, that is, heaven, is said of those who are in good; the very goods of charity are also recounted in their order; and at length it is said, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me. They are called the Lord's brethren who are in good (n. 6756), thus also they who do good, because good is the Lord with man. Therefore it is said, Inasmuch as ye did it unto one of *these* brethren,
3 but it is not said unto one of the brethren. In the Apocalypse: *He that overcometh shall receive by inheritance all things; and I will be his God, and he shall be My son* (xxi. 7)—speaking of those who overcome, it is said that they shall receive by inheritance all things, and they are called sons, because heirs; to overcome means to fight from good and truth; for by good evil, and by truth fal-
4 sity is overcome. In David: *God will save Zion, and build the cities of Judah; and they shall dwell there, and possess it by inheritance. The seed also of His servants shall inherit it; and they that love His name shall dwell therein* (Ps. lxix. 35, 36)—where to possess by inheritance is predicated of those who are in celestial good, and to inherit of those who are in spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor (n. 9277). In Isaiah: *He that putteth his trust in Me shall inherit the land, and shall possess by inheritance the mountain of My holiness*

(lvii. 13). From these things it is plain what is signified 5
by the land of Canaan being distributed into twelve inheritances for the twelve tribes of Israel (Josh. xiv.—xix.; and in Ezek. xlvii. 13 to the end; also xlviii); for by the land of Canaan was signified the kingdom of the Lord, or heaven (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447); by the twelve tribes were signified all goods and truths in general and in particular (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640); and thus by the twelve inheritances was signified heaven with all the heavens and the societies therein, distinguished as to goods of love and truths of faith thence (n. 7836, 7891, 7996); consequently in the abstract sense the goods themselves which are from the Lord, that is, which are the Lord in heaven. For heaven is nothing else than Divine 6
truth proceeding from the Divine good of the Lord. The angels of heaven are recipients of truth in good; and so far as they receive this, so far they constitute heaven. Moreover, and it is an arcanum, the Lord does not dwell in an angel except in His own in him. In like manner He dwells in man; for the Divine must be in what is Divine, and not in what belongs to any man. This is meant by the words of the Lord concerning the union of Himself with those who are in the good of love—in John: *In that day ye shall know that I am in the Father, and ye in Me, and I in you. . . . If a man love Me, he will keep My word . . . and We will come unto him, and make Our abode with him* (xiv. 20, 23). And again, in the same Evangelist: *The glory which Thou hast given Me I have given unto them; that they may be one, even as We are one . . . that the love wherewith Thou hast loved Me may be in them, and I in them* (xvii. 22, 26).

9339. Verses 31–33. *And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will give into your hand the inhabitants of the land; and I will drive them*

out from before thee. Thou shalt make no covenant with them, and with their gods. They shall not dwell in thy land, lest perchance they make thee sin against Me, when thou shalt serve their gods; for it will be a snare unto thee. "And I will set thy border from the Red Sea even unto the sea of the Philistines" signifies extension from external truths to the interior truths of faith; "and from the wilderness unto the River" signifies from the enjoyment of the sensual even to the good and truth of the rational; "for I will give into your hand the inhabitants of the land" signifies dominion over evils; "and I will drive them out from before thee" signifies their removal. "Thou shalt make no covenant with them, and with their gods" signifies no communication with evils and falsities. "They shall not dwell in thy land" signifies that evils shall not be together with the goods of the church; "lest perchance they make thee sin against Me" signifies lest evils turn away goods from the Lord; "when thou shalt serve their gods" signifies if worship be offered from falsities; "for it will be a snare unto thee" signifies by the allurement and deception of evils.

9340. *And I will set thy border from the Red Sea even unto the sea of the Philistines.* That this signifies extension from external truths to the interior truths of faith, is evident from the signification of setting a border from place to place, when said respecting spiritual truths, as extension; from the signification of the Red Sea, as sensual and external truths, which are the outmosts with man, for the Red Sea was the outermost border of the land of Egypt, and by Egypt is signified external knowledge in each sense, both true and false (see n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148), in this case external truth, because the subject is the extension of the spiritual things of faith with the sons of Israel, by whom was represented the spiritual church (see

n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805); and from the signification of the sea of the Philistines, as the interior truths of faith. The reason why these truths are signified by the sea of the Philistines is that the sea where Tyre and Zidon were situated, was the border of the land of Philistia, and that by Tyre and Zidon are signified knowledges of truth and good (n. 1201), and by the land of Philistia external knowledge of the interior things of faith (n. 1197, 2504, 2726, 3463). Because the land of Canaan represented 2
the Lord's kingdom, thus heaven and the church, therefore all the places therein signified such things as are of the Lord's kingdom, that is, of heaven and the church, which are called celestial and spiritual things and have relation to good of love and to truths of faith in the Lord. Therefore the seas and rivers, which were the borders, signified the outmost things therein, and consequently from sea to sea and from river to river signified their extension. That this is so, may be seen above (n. 1585, 1866, 4116, 4240, 6516). Hence it may be evident that by the border from the Red Sea even unto the sea of the Philistines is signified extension of the spiritual things which are of truth from externals to internals, thus from external truths to the interior truths of faith. But extension of celestial things, which are of the good of love, is described immediately after by the words "from the wilderness even unto the river." That the places of the land of Canaan, both the seas and the rivers, have such signification in the Word, has been shown throughout in the explications. It shall now be briefly told what is meant by extension from 3
external truths to the interior truths of faith. The truths which are in the external man are called external or scientific truths; but the truths which are in the internal man are called interior truths of faith. External truths are in man's memory, and when they are called forth from it, they come to his apperception. But the interior truths of

faith are truths of life itself, which are inscribed on the internal man, of which but little appears in the memory—but upon this subject, by the Divine mercy of the Lord, we shall speak more fully elsewhere. External truths and the interior truths of faith were signified by *the waters under the expanse and the waters above the expanse* (Gen. i. 6, 7 : n. 24) ; for the subject in the first chapter of Genesis in the internal sense is the new creation, that is,
4 the regeneration of the man of the celestial church. The reason why Philistia, which also bordered on the land of Canaan even unto Tyre and Zidon, signified the interior truths of faith, was, that there also had been the representative Ancient Church, as is plain from the remains of Divine worship among the inhabitants, which are referred to in the historic and prophetic books of the Word that treat of the Philistines and the land of Philistia—as in the prophecies of Jeremiah (xxv. 20 ; xlvii. : Ezek. xvi. 27, 57 ; xxv. 15, 16 : Amos i. 8 : Zeph. ii. 5 : Zech. ix. 6 : and Ps. lx. 8 ; lxxxiii. 7 ; cviii. 9). The case with the Philistines was as with all the nations in the land of Canaan, that they represented goods and truths of the church, and also evils and falsities. For while the representative Ancient Church was among them, they represented the celestial things which are of good and the spiritual things which are of truth ; but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity. Therefore it is that by Philistia, as by the other nations of the land of Canaan, are signified in the
5 Word goods and truths as well as evils and falsities. That by the Philistines are signified the interior truths of faith, is evident from David : *Glorious things shall be preached in thee, O city of God. I will make mention of Rahab and Babylon as among them that know Me : behold Philistia, and Tyre, with Ethiopia ; this one was born there* (Ps. lxxxvii. 3, 4) — where the city of God is the doctrine

of the truth of faith from the Word (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493, 5297); Tyre is the knowledges of truth and good (n. 1201); in like manner Ethiopia (n. 116, 117). Thus it is plain that Philistia is external knowledge of the truths of faith. In Amos: *Are* 6
ye not as the sons of the Ethiopians unto Me, O sons of Israel? Have not I made Israel to come up out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? (ix. 7.) This is said of the perversion and destruction of the church after it had been established; the sons of the Ethiopians are here those who are in the knowledges of good and truth, but who apply them to confirm evils and falsities (n. 1163, 1164); the sons of Israel out of the land of Egypt are those who have been initiated into spiritual truths and goods by external truths —that the sons of Israel are those who are in spiritual truths and goods, thus in the abstract sense spiritual truths and goods, may be seen above (n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234); also that the land of Egypt is external truth. The like is signified by the Philistines from Caphtor and by the Syrians from Kir, to whom they are therefore likened. The Philistines from Caphtor are those who have been initiated into interior truths by means of exterior, but who have perverted them and applied them to confirm falsities and evils (n. 1197, 1198, 3412, 3413, 3762, 8093, 8096, 8099, 8313); and the Syrians from Kir are those who are in interior knowledges of good and truth which also they have perverted (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112). In Jeremiah: *Because of the day that* 7
cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth: for Jehovah will lay waste the Philistines, the remnant of the isle of Caphtor (xlvii. 4). In that chapter the subject is the vastation of the church as to the truths of faith; the interior truths of faith are signified by the Philistines, and the exterior

truths by the remnant of the isle of Caphtor. In Joel: *What is there to you with Me, O Tyre, and Zidon, and all the borders of Philistia? . . . Speedily will I return your recompense upon your own head. Forasmuch as ye have taken My silver and My gold, and have carried into your temples My goodly desirable things* (iii. 4, 5) — where all the borders of Philistia stand for all the interior and exterior truths of faith; to carry silver and gold and goodly desirable things into their temples stands for perverting truths and goods and profaning them by application to evils and falsities. That silver and gold are truths and goods may be seen above (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932). In Obadiah: *Then they of the South shall be heirs of the mount of Esau, and of the plain of the Philistines: and they shall become heirs of the field of Ephraim . . . but Benjamin, of Gilead* (i. 19) — where the establishment of the church is treated of; but subjects are involved in the names; they of the South are those who are in the light of truth (n. 1458, 3195, 3708, 5672, 5962); the mount of Esau is the good of love (n. 3300, 3322, 3494, 3504, 3576); the plain of the Philistines is the truth of faith, a plain also is what is a doctrinal of faith (n. 2418); Ephraim is the intellectual of the church (n. 3969, 5354, 6222, 6234, 6238, 6267); Benjamin is the spiritual celestial truth of the church (n. 3969, 4592, 5686, 5689, 6440); and Gilead is corresponding exterior good (n. 4117, 4124, 4747). And in Isaiah: *He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. . . . They shall fly down upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east* (xi. 12, 14). Here by Israel and Judah are not meant Israel and Judah, but by Israel those who are in the good of faith, and by Judah those who are in the good of love; to fly down upon the shoulder of the Philistines stands for receiving and taking into possession the interior truths of

faith; to spoil the sons of the east stands for receiving and taking into possession the interior goods of faith; for the sons of the east are those who are in the goods of faith and in interior knowledges of good (n. 3249, 3762). That to spoil is to receive and take into possession, may be seen from what has been already shown concerning the spoiling of the Egyptians by the sons of Israel (n. 6914, 6917). Because by the land of Philistia was signified ex- 11
ternal knowledge of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and of love, which are of wisdom Divine, therefore for the sake of prefiguring this process, Abraham was directed to sojourn in Philistia (see Gen. xx.), and also Isaac (Gen. xxvi. 1–24); and accordingly Abimelech, king of the Philistines, established a covenant with Abraham (Gen. xxi. 22 to the end), and also with Isaac (Gen. xxvi. 26 to the end); on which subject may be seen the explications of those chapters.

9341. *And from the wilderness unto the River.* That this signifies from the enjoyment of the sensual even to the good and truth of the rational, is evident from the signification of setting a border, as extension—as just above (n. 9340); from the signification of a wilderness, as a place uninhabited and not cultivated, and thus in application to the spiritual things of faith and to the celestial things of love, a wilderness is where there is no good and no truth, as is the case with the sensual of man—that man's sensual is such, may be seen above (n. 9331). Inasmuch as the sensual has no celestial good and no spiritual truth, but its enjoyment and pleasure are from the body and the world, therefore by a wilderness is signified this outermost part in the man of the church. The meaning is further evident from the signification of the Euphrates, which is here the river, as the good and the truth of the rational. That the Euphrates has this

signification is because Assyria was there, and by Assyria
2 or Asshur is signified the rational (n. 119, 1186). This is meant by the Euphrates where it is said, from the wilderness to the Euphrates, and from the river of Egypt to the Euphrates—as in Joshua: *From the wilderness, and Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border* (i. 4). And in Moses: *Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates* (Gen. xv. 18). In like manner in David: *Thou madest a vine to come out of Egypt. . . . Thou hast sent out her layers unto the sea, and her shoots unto the river* (Ps. lxxx. 8, 11)—where a vine out of Egypt stands for the spiritual church represented by the sons of Israel; unto the sea and unto the river stands for interior truths and goods. In like manner in Micah: *They shall come unto thee from Assyria and the cities of Egypt, and thence from Egypt even to the river, and from sea to sea, and from mountain*
3 *to mountain* (vii. 12). But something else is signified by the Euphrates when it is viewed from the middle of the land of Canaan, as its extreme limit on one side, or as what closes it in on one hand; in this case by that river is signified that which is outmost of the Lord's kingdom, that is, that which is the outmost of heaven and the church as to rational good and truth. That the borders of the land of Canaan, which were rivers and seas, signified the outmosts or ultimates in the Lord's kingdom, may be seen above (n. 1585, 1866, 4116, 4240, 6516). The Euphrates therefore signified such truths and such goods as are of the sensual and correspond to the truths and goods of the rational. But inasmuch as man's sensual stands nearest to the world and the earth, and receives its objects therefrom (n. 9331), therefore it acknowledges nothing else as good than what gives enjoyment to the body, and nothing else as truth than what favors such enjoyment. By the river

Euphrates therefore in this sense is signified the pleasure arising from the loves of self and of the world, and the falsity which confirms it by reasonings from the fallacies of the senses. This is what is meant by the river Euphrates in 4
the Apocalypse: A voice said to the sixth angel, Loose the four angels which are bound at the great river Euphrates. They were loosed and they killed the third part of men (ix. 14, 15) — where the angels bound at the Euphrates stand for the falsities originating through reasonings from the fallacies of the senses, which falsities favor the enjoyments of the loves of self and the world. Again: *The sixth angel poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up that the way might be made ready for the kings that are from the sunrising* (Apoc. xvi. 12) — where the Euphrates stands for falsities from a similar origin, the water dried up for those falsities removed by the Lord, the way for the kings from the sunrising for that then the truths of faith are seen by and revealed to those who are in love to the Lord. That waters are truths and in the opposite sense falsities, may be seen above (n. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323); also that a way is truth seen and revealed (n. 627, 2333, 3477); also that kings are those who are in truths (see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148); and that the east or the sunrising is the Lord, as well as love from Him and to Him (n. 101, 1250, 3708), in like manner the sun (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812). In Jeremiah: *Thou hast forsaken Jehovah thy* 5
God, when He led thee into the way. And now what hast thou to do with the way of Egypt, to drink the waters of Shihor? or what hast thou to do with the way of Assyria, to drink the waters of the river? (ii. 17, 18) — where to lead into the way stands for teaching truth; what hast thou to do with the way of Egypt, to drink the waters of Shihor,

means what hast thou to do with falsities induced by external knowledges perversely applied; what hast thou to do with the way of Assyria, to drink the waters of the river, means what with falsities arising through reasonings from the fallacies of the senses to favor the enjoyments
6 of the loves of self and of the world. Again in the same prophet: Jehovah said unto the prophet, *Take the girdle that thou hast brought, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates. . . . And it came to pass after many days, that Jehovah said unto me, Arise, go to Euphrates, and take the girdle from thence. . . . Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: but, behold, the girdle was marred, it was profitable for nothing* (xiii. 3–7) — where the girdle of the loins is the external bond containing all things of love and thence of faith; to be hid in a hole of the rock by Euphrates is where faith is in obscurity and is become nought through falsities from reasonings; the girdle marred so that it was profitable for nothing means that then all things of love and of faith are dissolved and
7 dispersed. That Jeremiah was to bind a stone to the book written by him, and cast it into the midst of Euphrates (Jer. li. 63), signified that the prophetic Word would perish by similar means. Again, in the same prophet: *The swift shall not flee away, nor the mighty man escape; toward the north by the shore of the river Euphrates have they stumbled and fallen. But Jehovah Zebaoth taketh vengeance of His adversaries . . . the Lord, Jehovah Zebaoth, hath a sacrifice in the land of the north by the river Euphrates* (xlvi. 6, 10) — where also the river Euphrates stands for truths falsified and goods adulterated through reasonings from fallacies and knowledges therefrom which favor the loves of self and of the world.

9342. *For I will give into your hand the inhabitants of the land.* That this signifies dominion over evils, is evi-

dent from the signification of delivering into the hand, as conquering and having dominion over; and from the signification of the inhabitants of the land, as the evils of the church; for by inhabitants are signified goods (see n. 2268, 2451, 2712, 3613), thus in the opposite sense evils; since by the nations of the land of Canaan were signified the evils and falsities which infest and destroy the goods and truths of the church (n. 9327).

9343. *And I will drive them out from before thee.* That this signifies their removal, is evident from the signification of driving out, when said concerning evils, as removal (see n. 9333).

9344. *Thou shalt make no covenant with them, and with their gods.* That this signifies no communication with evils and falsities, is evident from the signification of making a covenant, as being conjoined (see n. 665, 666, 1023, 1038, 1864, 1999, 2003, 2021, 6804, 8767, 8778), thus also communicating; for they who communicate together are conjoined; from the signification of the inhabitants of the land, who in this case are they with whom they were to make no covenant, as evils — of which just above (n. 9342); and from the signification of gods, as falsities (n. 4402, 4544, 7873, 8867, 8941).

9345. *They shall not dwell in thy land.* That this signifies that evils shall not be together with the goods of the church, is evident from the signification of the inhabitants, of whom it is said they shall not dwell in thy land, as evils (see above, n. 9342); from the signification of dwelling, as living (n. 1293, 3384, 3613), and of dwelling with any one, as living or being together (n. 4451); and from the signification of the land, as the church as to good, thus also the good of the church (n. 9325).

9346. *Lest perchance they make thee sin against Me.* That this signifies lest evils turn away goods from the Lord, is evident from the signification of the inhabitants of the land, of whom it is said, lest perchance they make

thee sin, as evils — as above; from the signification of sinning, as turning away (n. 5474, 5841, 7589); and from the signification of against Me, as goods from the Lord. For by the sons of Israel, who here are meant by thee, are signified they who are in good, thus goods (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340), and by Jehovah, Who is here meant by Me, is understood the Lord (n. 9199, 9315). That evils turn away goods from the Lord is because evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they have a mutual aversion and come into conflict. This may be evident from the fact that evils are from hell and goods from heaven, and that hell is most remote from heaven — not as to distance, inasmuch as distance in the other life does not exist, but as to state. Wherefore they who are in the state of hell cannot be transferred into the state of heaven, for the evils with those in hell reject the goods with those in heaven. This is meant by the words of Abraham to the rich man: *Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that they who are there may not cross over to us* (Luke xvi. 26). The great gulf is the opposition and contrariety of the states of life. From this it is plain in what manner it is to be understood that evils turn away goods from the Lord, namely, that they who are in evils not only do not receive the goods which continually flow in from the Lord with every one, but that they also wholly turn them away. Wherefore a man cannot in any wise receive the good of heaven until he abstains from evils.

9347. *When thou shalt serve their gods.* That this signifies if worship be offered from falsities, is evident from the signification of serving, as worship (see n. 7934, 8057); and from the signification of gods, as falsities (n. 4544, 7873, 8867, 8941).

9348. *For it will be a snare unto thee.* That this sig-

nifies by the allurement and deception of evils, is evident from the signification of a snare, when applied to evils, as allurement and deception. That evils allure and deceive, is because all evils spring from the loves of self and of the world (see n. 9335), and the loves of self and of the world are connate with man, and from them he feels the enjoyment of his life from the time of birth; yea, from them he has life. Wherefore these loves, like the unseen currents of a river, continually draw the thought and the will of man away from the Lord to self, and away from heaven to the world, thus away from the truths and goods of faith to falsities and evils. Reasonings from the fallacies of the senses then especially prevail, and also the literal sense of the Word, wrongly explained and applied. These reasonings and these loves are what are meant in the spiritual sense of the Word by snares, fetters, pits, nets, ropes, gins, and also by frauds and deceits — as in Isaiah: *Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare; for the floodgates on high are opened, and the foundations of the earth do shake* (xxiv. 17, 18). In Jeremiah: *Fear, the pit, and the snare, are upon thee, O inhabitant of Moab. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare* (xlviii. 43, 44) — where dread and fear are the trouble and commotion of the mind when it hangs between evils and goods, and thus between falsities and truths; the pit is falsity induced by reasonings from the fallacies of the senses in favor of the enjoyments of the loves of self and of the world; the snare is the allurement and deception of evil flowing thence. In Isaiah: *They shall go, and fall backward, and be broken, and snared, and taken* (xxviii. 13) — where falling backward stands for turning themselves away from good and truth; being broken stands for dis-

sipating truths and goods, being ensnared for being allured by the evils of the loves of self and of the world, being
4 taken for being borne away by these evils. In Ezekiel: The mother of the princes of Israel is a lioness; *one of her whelps . . . learned to catch the prey, he devoured men. . . . The nations heard of him; he was taken in their pit: and they brought him with hooks into the land of Egypt.* Afterward [another of her whelps] *ravished their widows, and laid waste their cities; the land was desolate, and the fulness thereof, because of the voice of his roaring. Then the nations set against him on every side from the provinces; and they spread their net over him; he was taken in their pit. They put him in a cage with hooks, and brought him to the king of Babel;* [*they brought him*] *into strong holds, that his voice should no more be heard upon the mountains of Israel* (xix. 1–4, 7–9). In this passage the successive profanation of truth is described by the allurements of falsities from evils; the mother of the princes of Israel is the church where are primary truths — that mother is the church, may be seen above (n. 289, 2691, 2717, 4257, 5581, 8897), also that the princes of Israel are primary truths (n. 1482, 2089, 5044); a lioness is falsity from evil perverting the truths of the church; a lion's whelp is evil in its power (n. 6367); to catch the prey and devour men is to destroy truths and goods, for man is the good of the church (n. 4287, 7424, 7523); nations stand for evils (see n. 1259, 1260, 1849, 2588, 4444, 6306); the pit in which he was taken by the nations, is falsity of evil (n. 4728, 4744, 5038, 9086); the land of Egypt into which he was brought with hooks is external knowledge by which falsity arises (n. 9340); to ravish widows is to pervert the goods which desire truth — that to ravish means to pervert, may be seen above (n. 2466, 2729, 4865, 8904); and that widows are goods which desire truth (n. 9198, 9200); to lay waste cities is to destroy the doctrinals of the truth of the church (n. 402, 2268, 2449, 2943, 3216, 4478, 4492, 4493);

to desolate the land and the fulness thereof is to destroy all things of the church (n. 9325); the voice of roaring of the lion is falsity; to spread the net over him is to allure by the enjoyments of earthly loves and by reasonings from them; to bring to the king of Babel is profanation of truth (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326). That such things do not come to pass 5
when a man does not love himself and the world above all things, is thus described in Amos: *Will a lion roar in the forest, when he hath no prey? . . . Will a bird fall upon a snare of the earth where is no gin for him? Shall a snare spring up from the earth, if in taking it hath taken nothing?* (iii. 4, 5.) That a snare in the spiritual 6
sense is allurement and deception by the enjoyments of the loves of self and of the world, thus the allurement and deception of evils, and this by reasonings from the fallacies of the senses in favor of such enjoyments, is plain to every one, for ensnarings and entrappings are from no other source. Neither do the diabolical crew apply themselves to anything else with a man than to those loves of his, which they please in every way until they get possession of him, and when they have possession, then he reasons from falsities against truths, and from evils against goods. Nor is he then content with this, but he also takes enjoyment in ensnaring and alluring others to falsities and evils. That he also takes enjoyment in this is because he is then one of the diabolical crew. Inasmuch as a snare, a gin, 7
and a net signify such things, they also signify the destruction of spiritual life, and thus perdition; for the enjoyments of these loves are what destroy and lead into perdition, since from these loves, as was said above, all evils spring. For from the love of self springs contempt of others in comparison with one's self, and then derision and abuse, and afterward enmity if they do not favor, and at last the enjoyment of hatred, of revenge, and thus of tyranny, even of cruelty. This love in the other life rises

to such an excess that unless the Lord shows favor, and grants them dominion over others, they not only despise Him, but also deride the Word which speaks of Him, and at last from hatred and revenge they act against Him; and inasmuch as they cannot do anything against Him, they exercise such malevolence with violence and cruelty against all who profess Him. From this it is plain what is the origin of there being such a diabolical crew, namely, self-love, wherefore a snare, inasmuch as it signifies the enjoyment of the love of self and the world, also signifies the destruction of spiritual life and perdition; for everything of faith and of love to the Lord, and everything of love toward the neighbor, is destroyed by the enjoyment of the love of self and the world, where it has dominion—
8 see what was cited above (n. 9335). That these loves are the origins of all evils, and that hell is from them and in them, and that the loves are the fires there, is at this day unknown in the world; when yet it might be known from this, that these loves are opposite to love toward the neighbor and love to God, and that they are opposite to humility of heart, and that from them alone arise all contempt, all hatred, all revenge, and all violence and cruelty,
9 as any one may know who reflects. That a snare therefore signifies the destruction of spiritual life and perdition, is plain from the following passages—in David: *Upon the wicked Jehovah shall rain snares, fire and brimstone* (Ps. xi. 6)—where fire and brimstone are the evils of the love of self and the world. That fire has this signification, may be seen above (n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9144), and also sulphur (n. 2446). Hence it is plain what is meant by snares. In Luke: *Lest . . . that day come on you suddenly: for as a snare shall it come upon all them that dwell on the face of the whole earth* (xxi. 34, 35)—where the subject is the last time of the church when there is no faith because no charity, since the loves of self and of the world will then reign, and from

these loves comes perdition, which is the snare. In Jeremiah: *Among My people are found wicked men: they watch, as fowlers stretch nets; they set a trap, they catch men* (v. 26). In David: *They that seek after my soul stretch snares; and they that seek my hurt speak mischievous things, and imagine deceits all the day long* (Ps. xxxviii. 12). Again: *Keep me from the hands of the gin which they have laid for me, and from the snares of the workers of iniquity. Let the wicked fall into their own nets, whilst that I pass over* (Ps. cxli. 9, 10). In Isaiah: *He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a snare and for a gin to the inhabitants of Jerusalem. Many among them shall stumble, and fall, and be broken, and be snared, and be taken* (viii. 14, 15). Here the Lord is spoken of: a stone of stumbling and a rock of offence stand for a stumbling-block, a snare and a gin for perdition, namely, of those who oppose and attempt to destroy the truths and the goods of faith in the Lord by falsities which favor the loves of self and of the world; for to all the proud it is not only a stumbling-block, but they are also ensnared by this, that the Divine has appeared in a human form, and then not in royal majesty, but in a form that was despised. From all this it is now plain that by the words, it will be a snare, is signified the allurement and deception of evils, and thus perdition — as is also plain elsewhere in Moses: *Make not a covenant with the inhabitants of the land, whither thou goest, lest it be for a snare in the midst of thee* (Exod. xxxiv. 12). Again: *Thou shalt not serve their gods; for that will be a snare unto thee* (Deut. vii. 16). Again: *Take heed to thyself that thou be not snared to follow after the nations . . . and that thou inquire not after their gods* (Deut. xii. 30) — where the nations are evils and the falsities thence derived.

9349. In chapters xx., xxi., xxii., xxiii., the laws, the

judgments, and the statutes, which were promulgated from mount Sinai, have been treated of, and it has been shown what they contain in the internal sense, thus how they are perceived in heaven — namely, not according to the literal sense, but according to the spiritual sense, which is not apparent in the letter, but still is within it. He however who does not know how this is, may conjecture that the Word as to its literal sense is thus annulled, for the reason that that sense is not attended to in heaven; but it is to be known that the literal sense of the Word is in no way annulled thereby, but rather is confirmed, and that each word derives weight and is holy from the spiritual sense which is within; since the literal sense is the basis and fulcrum on which the spiritual sense rests, and with which it coheres in closest conjunction, insomuch that there is not even a jot or a point or a tittle in the letter of the Word which does not contain within it the holy Divine — according to the words of the Lord in Matthew: *Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished* (v. 18); and in Luke: *It is easier for heaven and earth to pass away than for one tittle of the law to fall* (xvi. 17). That the law means the Word,
2 may be seen above (n. 6752, 7463). Therefore also it has been effected through the Divine providence of the Lord that the Word as to every jot and tittle, especially the Word of the Old Testament, has been preserved from the time when it was written. It has also been shown from heaven that in the Word not only every expression, but also every syllable, and, what seems incredible, every tittle of a syllable in the original tongue involves what is holy, which becomes perceptible to the angels of the inmost heaven. That this is the case I can assert positively, but I am aware that it transcends belief. From this it is plain that the external rituals of the church, which represented the Lord and the internals of heaven and the

church that are from the Lord, and which are prescribed in the Word of the Old Testament, have indeed been for the most part abrogated, but that still the Word remains in its Divine sanctity, since, as already said, each and everything therein still involve holy Divine things, which are perceived in heaven while the Word is being read; for in each particular there is a holy internal which is its internal sense, that is, its heavenly and Divine sense. This sense is the soul of the Word, and it is truth Divine itself proceeding from the Lord; thus it is the Lord Himself. From this it may be evident how it is with the laws, the 3
judgments, and the statutes which were promulgated by the Lord from mount Sinai, and which are contained in chapters xx., xxi., xxii., xxiii., above explained—namely, that each and all things therein are holy, because they are holy in their internal form; but that nevertheless some of them have been abrogated as to use at this day where the church is, which is an internal church. Some of them however are such that they may serve a use if people are so disposed; and some of them ought wholly to be observed and done. And yet those which have been abrogated as to use where the church is, and those which may serve a use if people are so disposed, and also those which ought altogether to be observed and done, are equally holy in the holy internal; for the whole Word throughout in its bosom is Divine. The holy internal is that which the internal sense teaches, and is the same with the internals of the Christian Church, which the doctrine of charity and faith teaches. That these things may be presented to the 4
apprehension, let us take for illustration the laws, the judgments, and the statutes which are recorded in the aforesaid chapters. Those which ought wholly to be observed and done are those which are contained in chapter xx., verses 3–5, 7, 8, 12–17, 23;* in chapter xxi., verses 12,

* Figures made to correspond with those of the Revised English Version.

14, 15, 20; in chapter xxii., verses 18–20, 28; and in chapter xxiii., verses 1–3, 6–8, 24, 25, 32. Those which may serve a use if people are so disposed, are such as are contained in chapter xx. 10; in chapter xxi. 18, 19, 22–25, 33–36; in chapter xxii. 1–14, 17, 21–23, 25–27, 31; and in chapter xxiii. 4, 5, 9, 12–16, 33. But those which have been abrogated as to use at this day where the church is, are contained in chapter xx. 24–26; in chapter xxi. 2–11, 16, 21, 26–29, 31, 32; in chapter xxii. 15, 29, 30; and in chapter xxiii. 10, 11, 17–19. But, as was said above, all are equally holy, that is, are equally the Divine Word.

REASONS WHY THE LORD WAS WILLING TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER.

9350. There are many reasons why it pleased the Lord to be born and to assume the Human on our earth, and not on any other, concerning which I have been informed from heaven.

9351. The principal reason was for the sake of the Word, in that it could be written on our earth, and when written could then be published throughout the whole earth, and once published be preserved for all posterity, and that thus it might be made manifest even unto all in the other life that God had become Man.

9352. That the principal reason was for the sake of the Word, is because the Word is truth Divine itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death. Moreover it teaches how one ought to live and believe in order that he may come into heaven, and thus be happy forever. All these things without revelation, thus on this earth without the Word, would have been altogether unknown; and yet man is so created that as to his internal man he cannot die.

9353. That the Word could be written on our earth, is because the art of writing has existed here from the most ancient time, first on bark, or tablets, later on parchment, afterward on paper, and that at last it could be published by printing. This was provided by the Lord for the sake of the Word.

9354. That the Word could afterward be published throughout this whole earth, is because there is here intercourse between all nations, both by overland travel and by navigation, to all places on the globe. Therefore the Word once written could be carried from one nation to another and could be everywhere taught. That there should be such intercourse was also provided by the Lord for the sake of the Word.

9355. That the Word once written could be preserved for all posterity, consequently for thousands and thousands of years, and that it has been so preserved, is known.

9356. That thus it could be made manifest that God became Man; for this is the first and most essential thing, and that on account of which the Word was given; for no one can believe in God and love God Whom he cannot comprehend under some form. Wherefore they who acknowledge the incomprehensible lapse in their thought into nature, and thus believe in no God (see n. 7211, 9303, 9315). Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is communication between all.

9357. It is to be known that the Word on our earth, given through heaven by the Lord, is the means of union of heaven and the world (see n. 9212); to which end there is a correspondence of all things in the letter of the Word with Divine things in heaven; and that the Word

in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and on the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to angels in heaven, from whatever earth they come, when the Word of our earth is read and preached.

9358. On every other earth truth Divine is revealed orally through spirits and angels, as has been shown in the preceding chapters where the inhabitants of the earths in this solar system have been described; but this takes place within families; for mankind on most of the earths live distinct according to their families. Wherefore Divine truth thus revealed through spirits and angels is not conveyed far beyond the families, and unless a new revelation is constantly succeeding, what has been revealed is either perverted or perishes. It is otherwise on our earth, where truth Divine, that is, the Word, remains in its integrity for ever.

9359. It is to be known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under the human form, since God under the human form is the Lord. And because the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from these earths hear from the spirits and angels of our earth that God is actually Man, they receive this Word, acknowledge it, and rejoice that it is so (see n. 7173).

9360. To the reasons which have been adduced above may be added this, that the inhabitants, spirits, and angels of our earth in the Greatest Man have relation to external and corporeal sense (see n. 9107), and external and corporeal sense is the ultimate, into which the interiors of life terminate, and in which they rest as in their common [containant] (n. 5077, 9212, 9216). The case is similar in regard to truth Divine in the letter, which is called the

Word, and which on this account also was given on this earth and on no other. And because the Lord is the Word, and is its first and its last, to the end that all things might exist according to order, He willed also on this account to be born on this earth, and to become the Word — according to what is written in John: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. . . . And the Word became flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten from the Father. . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him* (i. 1–3, 14, 18). The Word is Divine truth. This is an arcanum, however, which will fall into the understanding of only a few.

9361. That the inhabitants of other earths rejoice when they hear that God assumed the Human, and made it Divine, and that therefore God is actually Man, will be seen at the end of the last chapters of Exodus.

9362. In what now follows, even to the end of the Book of Exodus, by the Divine mercy of the Lord, an account will be given of the inhabitants, spirits, and angels of the earths in the starry heaven.

CHAPTER TWENTY-FOURTH.

THE DOCTRINE OF CHARITY AND FAITH.

9363. To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by such faith; but no one is saved by that alone, for it is faith by persuasion, the quality of which shall now be told.

9364. It is faith by persuasion when the Word and the doctrine of the church are believed and loved, not for the sake of serving the neighbor, that is, a fellow-citizen, one's country, the church, heaven, and the Lord Himself, consequently not for the sake of life, for serving these is life; but for the sake of gain, honors, and the reputation of learning, as ends. Wherefore they who are in this faith do not regard the Lord and heaven, but themselves and the world.

9365. They who aspire after great things in the world and covet many things, are in a stronger persuasion that what the doctrine of the church teaches is true, than they who do not aspire after great things and covet many things. The reason is that the doctrine of the church is to the former only a means to attain their own ends, and in the degree that the ends are coveted, the means are loved and also believed.

9366. But the case in itself is as follows. So far as such men are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in that persuasive faith, and then they do not know otherwise than that a thing is so. But when they are not in the fire of those loves, they believe nothing, and many of them

deny. From this it is plain that faith by persuasion is a faith of the lips, and not of the heart, thus that in itself it is no faith.

9367. They who are in faith by persuasion do not know from any internal enlightenment whether what they teach is true or false; indeed they do not care, provided they are believed by the common people; for they have no affection for truth for the sake of truth. They also excel others in the defence of faith alone, and the good of faith, which is charity, they consider of importance only so far as they can acquire gain thereby.

9368. They who are in faith by persuasion recede from faith, if they are deprived of honors and gains, provided their reputation is not endangered; for faith by persuasion is not inwardly with man, but it stands outside, and in the memory only, from which it is brought forth when they teach it. This faith, therefore, with its truths vanishes away after death; for then only that of faith remains which is inwardly in the man, that is, which has been rooted in good, and thus has come to be of the life.

9369. They who are in faith by persuasion are meant by those described in Matthew: *Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I knew you not . . . ye workers of iniquity* (vii. 22, 23). Also in Luke: *Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity* (xiii. 26, 27). Such also are meant by the five foolish virgins, who had no oil in their lamps, in Matthew: *Afterward came the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily, I say unto you, I know you not* (xxv. 11, 12). Oil in the lamps means good in faith (n. 886, 4638).

CHAPTER XXIV.

1. And he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and bow yourselves afar off:

2. And Moses shall come near he alone unto Jehovah; and they shall not come near; and the people shall not go up with him.

3. And Moses came and announced to the people all the words of Jehovah, and all the judgments: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do.

4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the sons of Israel, and they offered burnt offerings, and sacrificed sacrifices, peace offerings unto Jehovah, even bullocks.

6. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read aloud in the ears of the people: and they said, All that Jehovah hath spoken we will do and will hear.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you upon all these words.

9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10. And they saw the God of Israel, and there was under His feet as work of sapphire stone, and as the substance of heaven for clearness.

11. And upon the sons of Israel set apart He laid not His hand: and they saw God, and did eat and drink.

12. And Jehovah said unto Moses, Come up to Me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I will write to teach them.

13. And Moses rose up, and Joshua his minister: and Moses went up to the mount of God.

14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath words, let him come near unto them.

15. And Moses went up to the mount, and the cloud covered the mount.

16. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud.

17. And the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel.

18. And Moses entered into the midst of the cloud, and went up to the mount: and Moses was in the mount forty days and forty nights.

CONTENTS.

9370. The subject of this chapter in the internal sense is the Word given by the Lord through heaven, what its quality is, that it is Divine in each sense, the internal and the external, and that by it there is conjunction of the Lord with man.

INTERNAL SENSE.

9371. Verses 1, 2. *And he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and bow yourselves afar off: and Moses shall come near he alone unto Jehovah; and they shall not come near; and the people shall not go up*

with him. "And he said unto Moses" signifies what concerns the Word in general; "Come up unto Jehovah" signifies conjunction with the Lord; "thou, and Aaron" signifies the Word in the internal sense and the external sense; "Nadab, and Abihu" signifies doctrine drawn from each sense; "and seventy of the elders of Israel" signifies the chief truths of the church which are of the Word, or of doctrine, and which agree with good; "and bow yourselves afar off" signifies humiliation and adoration from the heart, and then influx of the Lord; "and Moses shall come near he alone unto Jehovah" signifies the conjunction and presence of the Lord by the Word in general; "and they shall not come near" signifies no conjunction and presence separate; "and the people shall not go up with him" signifies no conjunction at all with the external apart from the internal.

9372. *And he said unto Moses.* That this signifies what concerns the Word in general, is evident from the representation of Moses, as the Word—of which in what follows; and from the signification of he said, as involving those things which follow in this chapter, thus those which concern the Word (see n. 9370). That Moses represents the Word, may be evident from what has been often shown before about Moses (see preface to Gen. xviii.; and n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805). Here Moses represents the Word in general, because it is said of him in what follows, that he should come near he alone unto Jehovah
2 (verse 2), and also that, being called unto out of the midst of the cloud, he entered into it, and went up to the mount (verses 16, 18). In the Word there are several who represent the Lord as to truth Divine, or as to the Word; but chief among them are Moses, Elijah, Elisha, and John the Baptist. That Moses thus represented the Lord as to the Word may be seen in the explications just now cited above; that so did Elijah and Elisha may be seen from

what has been before shown (see preface to Gen. xviii.; and n. 2762, 5247); and that John the Baptist so represents Him is manifest from this, that he was the Elias who was to come. He who does not know that John the Baptist represented the Lord as to the Word, cannot know what all those things involve and signify which are said concerning him in the New Testament. Wherefore, that this arcanum may be manifest, and at the same time that Elias, and also Moses, who were seen when the Lord was transfigured, signified the Word, some passages may here be quoted which are written concerning John the Baptist — as those in Matthew: As the messengers of John departed, *Jesus began to say . . . concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft things are in kings' houses. But what went ye out to see? a prophet? Yea, I say unto you, even more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is lesser in the kingdom of the heavens is greater than he. . . . All the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear* (xi. 7–15; and also Luke vii. 24–28). How these things are to be understood, no one can know unless he knows that this John represented the Lord as to the Word, and then unless he knows from the internal sense what is signified by the wilderness in which he was, also what by a reed shaken with the wind, and likewise by soft raiment . . . in kings' houses; and further what is signified by his being more than a prophet, and by none among them that are born of women being greater than he, and yet he that is lesser in the kingdom of the heavens being greater than

he, and lastly by his being Elijah. For all these things without a deeper meaning are mere sounds from some kind of comparison, and not from anything of any weight.
3 But it is altogether otherwise when by John is understood the Lord as to the Word, or the Word representatively. Then by the wilderness of Judea in which John was, is signified the state in which the Word was at the time when the Lord came into the world, namely, that it was in the wilderness, that is, it was in such obscurity that the Lord was not at all acknowledged, neither was anything known concerning His heavenly kingdom; when yet all the prophets prophesied concerning Him, and concerning His kingdom that it was to endure for ever. That a wilderness is such obscurity, has been before shown (n. 2708, 4736, 7313). The Word therefore is compared to a reed shaken with the wind, when it is explained according to pleasure; for a reed in the internal sense is truth in the ultimate, such
4 as the Word is in the letter. That the Word in the ultimate or in the letter is before the view of man crude and obscure, but that in the internal sense it is soft and shining, is signified by their not seeing a man clothed in soft raiment, for, behold, they that wear soft things are in kings' houses. That such things are signified by these words, is plain from the signification of raiment or garments, as truths (n. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093); for this reason angels appear clothed in garments soft and shining according to the truths from good which are with them (n. 5248, 5319, 5954, 9212, 9216). It is also evident from the signification of kings' houses, as the abodes of angels, and in the universal sense, the heavens; for houses are so called from good (n. 2233, 2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997), and kings are so called from truth (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148). Therefore angels are called the sons of the kingdom, the sons of the king, and also kings, from their reception of truth from

the Lord. That the Word is more than any doctrine in 5
the world, and more than any truth in the world, is signified by, What went ye out to see? a prophet? yea, I say unto you, and more than a prophet; and by, there hath not arisen among them that are born of women a greater than John the Baptist; for a prophet in the internal sense is doctrine (n. 2534, 7269), and they that are born or are the sons of women are truths (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257). That the 6
Word in the internal sense, or such as it is in heaven, is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by, he that is lesser in the kingdom of the heavens is greater than he; for the Word perceived in heaven is of such wisdom that it transcends all human apprehension. That the prophecies concerning the Lord and His kingdom, and that the representatives of the Lord and of His kingdom ceased when the Lord came into the world, is signified by, all the prophets and the law prophesied until John. That the Word was repre- 7
sented by John just as by Elijah, is signified by his being Elijah who is to come. It is also signified by these words in Matthew: The disciples asked Jesus, *Why say the scribes that Elijah must first come? He answered and said, Elijah indeed shall first come, and shall restore all things. But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them. Then understood they that He spake unto them of John the Baptist* (xvii. 10–13). That Elijah is come, and they knew him not, but did unto him whatsoever they listed, signifies that the Word indeed taught them that the Lord was to come, but that still they were not willing to comprehend, interpreting it in favor of self-dominion and thus extinguishing the Divine which was within it. That they were about to do the same with the truth Divine itself, is

signified by, Even so shall the Son of Man also suffer of them. That the Son of Man is the Lord as to truth
8 Divine, may be seen above (n. 2803, 2813, 3704). From these things it is now plain what is meant by the prophecy concerning John in Malachi: *Behold, I send you Elijah the prophet before the great and terrible day of Jehovah come* (iv. 5). Again the Word in the ultimate, or such as it is in the external form in which it appears before man in the world, is also described by the clothing and the food of John the Baptist, in Matthew: *John the Baptist, preaching in the wilderness of Judea . . . had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey* (iii. 1, 4). In like manner it is described by Elijah in the Second Book of the Kings: *He was an hairy man, and girt with a girdle of leather about his loins* (i. 8). By raiment or a garment, when said of the Word, is signified truth Divine there in the ultimate form; by camel's hair are signified external truths such as are there seen by man in the world; by the leathern girdle is signified the external bond connecting and keeping in order all interior things; by food is signified spiritual nourishment from interior knowledges of truth and of good out of the Word; by locusts are signified ultimate or most general truths, and
9 by wild honey their pleasantness. That such things are signified by raiment and food has its origin from representatives in the other life, where all appear clothed according to truths from good, and where food also is represented according to the desire of acquiring knowledge and growing wise. From this it is that raiment or a garment is truth — as may be seen from the citations above; and that food or meat is spiritual nourishment (n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003); that a girdle means a bond which gathers up and holds together interior things may be seen above (n. 9341); also that leather is what is external

(n. 3540), and thus a leathern girdle is an external bond; that hairs are ultimate or most general truths (n. 3301, 5569–5573); that a camel is external knowledge in general (n. 3048, 3071, 3143, 3145, 4156); that a locust is truth nourishing in outmosts (n. 7643); and that honey is the pleasantness thereof (n. 5620, 6857, 8056). It is called wild honey, or honey of the field, because by a field is signified the church (n. 2971, 3317, 3766, 7502, 7571, 9139, 9295). He who does not know that such things are signified can in no wise know why Elijah and John were so clothed. And yet that these things signified something peculiar to these prophets, every one may judge who thinks well about the Word. Because John the Baptist represented the Lord as to the Word, therefore also when he spoke of the Lord, Who was the Word itself, he said of himself that he was not Elijah, neither the prophet, and that he was not worthy to loose the latchet of the Lord's shoe—as in John: *In the beginning was the Word, and the Word was with God, and God was the Word. . . . And the Word became flesh, and dwelt among us, and we beheld His glory.* . . . The Jews from Jerusalem, priests and Levites, asked John, *Who art thou? And He confessed, and denied not . . . I am not the Christ. And they asked him, What then? Art thou Elijah? But he saith, I am not. Art thou the prophet? He answered, No. They said therefore unto him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. . . . And so they said, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?* John *answered . . . I baptize with water: in the midst of you standeth one whom ye know not; He it is who is to come after me, who was before me, the latchet of whose shoe I am not worthy to unloose.* . . . When he saw Jesus, he said, *Behold, the Lamb of God, which taketh away the sin of the world! This is He of whom I said,*

After me cometh a man which is become before me: for He was prior to me (i. 1, 14, 19–30). From these words it is plain that when John spoke concerning the Lord Himself, Who was the very truth Divine or the Word, he said that he himself was not anything, inasmuch as the shade disappears when the light itself appears, that is, the representative disappears when that which was represented makes its appearance. That the representatives had respect to holy things and to the Lord Himself, and not at all to the person which represented, may be seen above (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4293, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806). He who does not know that representatives vanish away like shadows at the presence of light, cannot know why John
11 denied that he was Elijah and the prophet. From these things it may now be evident what is signified by Moses and Elias, who were seen in glory, and who spake with the Lord, when He was transfigured, concerning His departure which He was about to accomplish at Jerusalem (Luke ix. 29–31); namely, that they signified the Word, Moses the historic Word and Elias the prophetic Word, which in the internal sense throughout treats of the Lord, of His coming into the world, and of His departure out of the world. Wherefore it is said that Moses and Elias were seen in glory, for the glory is the internal sense of the Word, and the cloud its external sense (see preface to Genesis xviii., and n. 5922, 8427).

9373. *Come up unto Jehovah.* That this signifies conjunction with the Lord, is evident from the signification of coming up, as being elevated toward interiors (see n. 3084, 4539, 4969, 5406, 5817, 6007), and thus also being conjoined (n. 8760). That it is conjunction with the Lord, is because by Jehovah in the Word is understood the Lord (n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315). The arcanum which also lies hidden in the internal sense of

these words, is, that the sons of Jacob, over whom Moses was the head, were not called and chosen, but that they themselves insisted that Divine worship should be instituted among them — according to what has been already shown (4290, 4293). Wherefore it is written, And he said unto Moses, Come up unto Jehovah, as if not Jehovah, but another, had said that he should come up. For the same reason in what follows it is said the people shall not go up (verse 2), and Jehovah laid not His hand upon the sons of Israel set apart (verse 11), and the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel (verse 17), and lastly Moses, being called the seventh day, entered into the midst of the cloud. For by the cloud is meant the Word in the letter (n. 5922, 6343, 6752, 6832, 8106, 8443, 8781); and among the sons of Jacob the Word was separated from its internal sense, because they were in external worship without any internal, which may be clearly evident from this, that now as before they said, All the words which Jehovah hath spoken will we do (verse 3); and yet scarce forty days elapsed after this time before they worshipped a golden calf instead of Jehovah. From which it is plain that this lay hid in their heart at the same time when they said with their mouth that they would serve Jehovah alone. But they who are meant by the called and the chosen are those who are in internal worship, and who from internal worship are in external, that is, those who are in love and in faith in the Lord, and hence in love toward their neighbor.

9374. *Thou, and Aaron.* That this signifies the Word in the internal and the external senses, is evident from the representation of Moses, as the Word — of which above (n. 9372). But when Aaron, who was his brother, is adjoined to him, then Moses represents the Word in the internal sense and Aaron the Word in the external sense — as also above (n. 7089, 7382).

9375. *Nadab; and Abihu.* That hereby is signified doctrine drawn from each sense, is evident from this, that they were the sons of Aaron. Wherefore when by Aaron is signified the Word, by his sons is signified doctrine; by the elder son doctrine drawn from the internal sense of the Word, and by the younger son doctrine drawn from the external sense of the Word. Doctrine drawn from the internal sense of the Word and doctrine drawn from the external sense of the Word are one doctrine, because they who are in the internal are also in the external. For the church of the Lord everywhere is internal and external. The internal is of the heart, and the external is of the mouth; that is, the internal is of the will, and the external is of action. When the internal makes one with the external in man, then what is of the heart is also of the mouth, or what is of the will is also of action; or what is the same thing, then in the mouth the heart is speaking, and in action the will is acting, without any disagreement; therefore also faith is speaking, and love or charity is acting; that is, the Lord, from Whom are faith and
2 charity. Because Nadab and Abihu, the sons of Aaron, represented doctrine drawn from the Word, therefore they were slain when they instituted worship from other doctrine than that which is from the Word. This was represented by what is written of them in Moses: *Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and put incense thereon, and thus offered strange fire unto Jehovah, which He had not commanded them. Therefore there came forth fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that are nigh Me* (Lev. x. 1–3). By strange fire in the censer is signified doctrine from a source other than the Word; for fire is good of love, and incense truth of faith therefrom; and good of love and truth of faith are what enter the doctrine which is

from the Word and constitute it. From this it is plain why they were devoured with fire from before Jehovah. To be sanctified in them that are nigh, is with those who are conjoined to the Lord by good of love and truth of faith from the Word; that fire is the good of heavenly love, may be seen above (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055); and that incense is faith from the good of love, will be shown elsewhere.

9376. *And seventy of the elders of Israel.* That this signifies the chief truths of the church, or of doctrine, which agree with good, is evident from the signification of seventy, as what is full, thus all (see n. 6508); and from the signification of the elders of Israel, as the chief truths of the church which agree with good, thus which are of the Word or of doctrine from the Word, because all these truths agree with good; that the elders of Israel are these truths, may be seen above (n. 6524, 8578, 8585). That those truths which are from the Word agree with good, is because they are from the Lord, and therefore have heaven within them; and, if you are willing to believe it, in each particular of the Word is heaven wherein is the Lord.

9377. *And bow yourselves afar off.* That this signifies humiliation and adoration from the heart, and then influx of the Lord, is evident from the signification of bowing one's self, as humiliation (see n. 2153, 5682, 6266, 7068). That it is also adoration, is because humiliation is the essential of all adoration and of all worship, for without humiliation the Lord cannot be worshipped and adored, for the reason that the Divine of the Lord cannot flow into the proud heart, that is, into a heart full of self-love, since such a heart is hard; and it is called in the Word a stony heart. But the Divine of the Lord can flow into the humble heart, because this is tender, and is called in the Word a heart of flesh. Such a heart is receptive of the influx of good from the Lord, that is, is receptive of the

Lord. From this it is that by bowing one's self afar off is not only signified humiliation and adoration from the heart, but also influx then of the Lord. It is said influx of the Lord, because the good of love and of faith, which flows in from the Lord, is the Lord. That afar off means from the heart, is because they who are in humiliation remove themselves from the Lord, for the reason that they regard themselves as unworthy to come near to the most holy Divine, inasmuch as while they are in humiliation, they are in the self-acknowledgment that of themselves they are nothing but what is evil, even profane. When they acknowledge this from the heart, they are then in true humiliation. From this it is plain that by the words bow yourselves afar off, is signified humiliation and adoration from the heart, and then influx of the Lord.

2 But the people of Israel were not in such humiliation and adoration, and only represented it by external gestures; for they were in externals apart from internals. Nevertheless, when they humbled themselves, they prostrated themselves to the earth, and also rolled in the dust, and cried out with a loud voice, and this for whole days. He who does not know what true humiliation is, may have believed that this was humiliation of the heart; but it was not the humiliation of a heart which looks to God from God, but of one which looks to God from self; and a heart which looks from self, looks from evil, inasmuch as whatever proceeds from man as from himself is evil. The people of Israel indeed were in the love of self and of the world more than all other peoples in the whole world, and yet believed themselves holy if they only offered sacrifice or washed themselves with water, not acknowledging that such things represented internal holiness, which is of charity and faith from the Lord. For all that is holy is not of man, but is of the Lord with man (n. 9229). They who humble themselves from a belief in holiness which is from themselves, and who adore from a love of God which

is from themselves, humble themselves and adore from self-love, consequently from a hard and stony heart, and not from a tender heart and a heart of flesh. Such are in externals and not at the same time in internals; for self-love dwells in the external man, and cannot enter into the internal man, since the internal man is only opened by love and faith in the Lord, thus by the Lord, Who therein forms man's heaven in which He dwells.

9378. *And Moses shall come near he alone unto Jehovah.* That this signifies the conjunction and presence of the Lord by the Word in general, is evident from the signification of coming near, as the conjunction and presence of the Lord — of which in what follows; and from the representation of Moses, as the Word in general (see n. 9372). That by Moses shall come near, is signified the conjunction and presence of the Lord by the Word, is because coming near signifies in the spiritual sense being conjoined by love; for they who love each other are conjoined, since love is spiritual conjunction. It is universal in the other life that all are conjoined according to the love of good and truth from the Lord; and hence the whole heaven is such conjunction. The case is similar with coming near to or being conjoined with the Lord. They who love Him are conjoined to Him, insomuch that they may be said to be in Him, when they are in heaven; and all they love the Lord, consequently are conjoined to Him by love, who are in the good of life from the truths of faith, since good from those truths is from the Lord, yea, is the Lord (John xiv. 20, 21). It is, however, to be 2
known that man of himself cannot come near unto the Lord and be conjoined to Him, but the Lord will come near unto the man and be conjoined to him. And because the Lord draws man to Himself (John vi. 44; xii. 32), it appears as if man of himself comes near and conjoins himself. This takes place when man desists from evils, for desisting from evils is left to man's choice, that is, to

his freedom. There then flows in good from the Lord, which is never wanting, for it is in the very life which man has from the Lord; but good together with life is received only so far as evils are removed. That the conjunction and presence of the Lord is by the Word, is because the Word is the union of man with heaven and through heaven with the Lord; for the Word is Divine truth proceeding from the Lord. Wherefore they who are in that truth as to doctrine and life, that is, as to faith and love, are in the Divine proceeding from the Lord, and thus are conjoined to Him. From this it is plain that by the words, Moses shall come near he alone unto Jehovah, is signified the
3 conjunction and presence of the Lord by the Word. That coming near is conjunction and presence, is because in the other life the distances of one from another are altogether according to the differences and diversities of the interiors which are of thought and affection (n. 1273–1277, 1376–1381, 9104). Moreover withdrawing from the Lord and drawing near to Him are just according to the good of love and thence of faith from Him and to Him. For this reason the heavens are near to the Lord according to goods, and on the other hand the hells are remote from the Lord according to evils. Thus it is plain why it is that to be nigh and to draw near mean in the spiritual sense to be conjoined — as also in the following passages: *Jehovah is nigh unto all them that call upon Him, that call upon Him in truth* (Ps. cxlv. 18) — where being nigh stands for being present and being conjoined. Again: *Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts* (Ps. lxv. 4) — where causing to approach stands for being conjoined. Again: *O Jehovah, draw nigh unto my soul . . . deliver me* (Ps. lxix. 18). Again: *Jehovah is nigh unto them that are broken in heart*
4 (Ps. xxxiv. 18). In Jeremiah: *Let them cause My people to hear My words, and turn them from their evil way, and from the wickedness of their doings. Am I a God at*

hand, and not a God afar off? (xxiii. 22, 23.) That God is said to be at hand to those who desist from evils, and to be afar off from those who are in evils, is manifest. In Moses: *Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that are nigh Me* (Lev. x. 3). To be sanctified in them that are nigh means among those who are conjoined to the Lord by good of love and truth of faith from the Word. And in Jeremiah: *Then his [Jacob's] Glorious One shall be out of him, and his Ruler shall proceed from the midst of him, and I will cause him to draw near, and he shall approach unto Me: for who is he that hath pledged his heart to approach unto Me?* (xxx. 21)— speaking of the Lord, Who is the Glorious One and the Ruler; to approach unto Jehovah is to be united, for the approach of the Divine to the Divine is nothing else than union.

9379. *And they shall not come near.* That this signifies no conjunction and presence separate, is evident from the representation of Aaron, his sons Nadab and Abihu, and the seventy elders, who are here those who were not to come near, as the Word in the external sense, doctrine, and the chief truths of the church — of which above (n. 9374–9376); and from the signification of coming near, as the conjunction and presence of the Lord — of which just above (n. 9378), here no conjunction and no presence, because it is said, Moses alone shall come near, and they shall not. That it means no conjunction and presence separate, is because by Moses is here represented the Word in general, or the Word in the whole complex (n. 9372), and also the Word in the internal sense (n. 9374); but by Aaron and his sons and the seventy elders is represented the Word in the external sense and what is therefrom. Because what is from the external sense separate cannot be conjoined to the Lord, forasmuch as the Lord is the Word in the whole complex, therefore it is said that there is no conjunction and presence separate.

9380. *And the people shall not go up with him.* That this signifies no conjunction at all with the external apart from the internal, is evident from the signification of going up, as conjunction — as above (n. 9373), here no conjunction, because it is said they shall not go up. That it means no conjunction with the external sense of the Word apart from the internal, is because the sons of Jacob, who are here meant by the people, were in the external apart from the internal (see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871). That they were in the external apart from the internal, is very manifest from the worship of the golden calf forty days after that time. They would not have done so if they had been at the same time in the internal, that is, in the good of love and of faith in Jehovah — for this is the internal. They who are conjoined by this cannot decline into the worship of an idol, for their heart is far from it. And because that people was not otherwise conjoined to the Lord than by externals, by which they represented internals, therefore it is said, The people shall not go up, by which is signified that there is no conjunction at all with the external apart from the internal. Representations, which are without knowledge of, faith in, and affection for the interior things which are represented, conjoin the thing, but not
2 person. It is similar with those who remain in the mere literal sense of the Word and draw therefrom nothing of doctrine; for they are separated from the internal sense, inasmuch as the internal sense is very doctrine itself. The conjunction of the Lord with the externals of the Word is by its interiors. Wherefore if the interiors are separated, there is no other conjunction of the Lord with the externals than there is of internal conjunction with a gesture of the body without any agreement of heart. It is also the same with those who are perfectly acquainted with the doctrine of their church in all particulars, and yet do not

apply them to life. They also are in externals apart from any internal; for the truths of doctrine with them are outside, so long as they are not inscribed on their life. The reason why there is no conjunction of the Lord with their truths, is, that the Lord enters into a man's truths of faith through his life, thus through the soul which is in the truths.

9381. Verses 3–5. *And Moses came and announced to the people all the words of Jehovah, and all the judgments: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the sons of Israel, and they offered burnt offerings, and sacrificed sacrifices, peace offerings unto Jehovah, even bullocks.* "And Moses came and announced to the people" signifies the enlightenment and instruction of the Lord by Divine truth which is from Himself; "all the words of Jehovah, and all the judgments" signifies the things in the Word which are of life in the spiritual and in the natural state; "and all the people answered with one voice" signifies reception with the understanding by those who are truly of the church; "and they said, All the words which Jehovah hath spoken will we do" signifies reception then in heart. "And Moses wrote all the words of Jehovah" signifies an impression then on the life; "and rose up early in the morning" signifies joy from the Lord; "and builded an altar under the mount" signifies a representative of the Divine Human of the Lord as to Divine good from Him; "and twelve pillars, according to the twelve tribes of Israel" signifies a representative of the Divine Human of the Lord as to Truth Divine which is from Him, in its whole complex. "And he sent young men of the sons of Israel" signifies those things which are of innocence and charity; "and they offered

burnt offerings, and sacrificed sacrifices, peace offerings unto Jehovah, even bullocks" signifies a representative of the worship of the Lord from good and from truth which is from good.

9382. *And Moses came and announced to the people.* That this signifies the enlightenment and instruction of the Lord by Divine truth which is from Himself, is evident from the representation of Moses, as the Lord as to the Word, and therefore as to Divine truth, for this is the Word (see above, n. 9372); from the signification of coming, when it is said of the Lord as to the Word or Divine truth, which is represented by Moses, as enlightenment — for when the Lord comes, or when He is present in the Word, there is enlightenment; and from the signification of announcing, as instruction. From this it is plain that by, Moses came and announced to the people, is signified the enlightenment and instruction of the Lord by
2 Divine truth. How the case is with enlightenment and instruction from the Word, shall also here be briefly told. Every one is enlightened and instructed from the Word according to his affection for truth and the degree of his desire therefor, and according to his capacity of receiving. They who are in enlightenment are in the light of heaven as to their internal man; for it is the light of heaven which enlightens man in the truths and goods of faith (see n. 8707, 8861). They who are thus illumined apprehend the Word in accordance with its interiors, and therefore form for themselves doctrine from the Word, to which they apply the sense of the letter. But they who are not in any affection for truth from good and consequent desire of growing wise, are blinded rather than enlightened when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the light of nature, they see only such things as are in agreement with worldly things, and thus from the fallacies in which the external senses are, they embrace falsities

which appear to them as truths. Accordingly most of these form for themselves no doctrine from the Word, but remain in the sense of the letter, which they apply to favor falsities, especially such falsities as are in agreement with the loves of self and of the world. But they who are not of this character merely confirm the doctrines of their church, and are not concerned, and do not know, whether these are true or false (n. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). From this it is plain who they are that are enlightened from the Word, and who they are that are blinded — namely, that they are enlightened who are in heavenly loves, for heavenly loves receive and like sponges imbibe the truths of heaven. These loves also become conjoined with these truths of themselves like the soul and the body. But on the other hand they are blinded who are in worldly loves, since these loves receive and like sponges imbibe falsities; with which also they are conjoined of themselves. For good and truth agree together, and conversely evil and falsity. Wherefore the conjunction of evil and falsity is called the infernal marriage, which is hell itself; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself. That it is the Word from which enlightenment and instruction come, is because the Word in its first origin is truth Divine itself proceeding from the Lord, and in its descent into the world accommodated to all the heavens. Therefore it is that when a man who is in heavenly love reads the Word, he is conjoined by it to heaven, and through heaven to the Lord, whereby he has enlightenment and instruction. It is otherwise when a man whose love is worldly reads the Word. With him there is no conjunction of heaven; therefore he has no enlightenment and no instruction. That through the Word there is union of heaven and the world, thus of the Lord with the human race, may be seen above (n. 9212, 9216, 9357). 3

9383. *All the words of Jehovah, and all the judgments.*

That this signifies those things in the Word which are of life in the spiritual and in the natural state, is evident from the signification of the words of Jehovah, as those things in the Word which are of life in the spiritual state—of which in what follows; and from the signification of the judgments, as those things in the Word which are of life in the natural state. It is said in the spiritual state and in the natural state, because with every man there are in general two states, one which is peculiar and proper to the internal man, which is called the spiritual state, and the other which is peculiar and proper to the external man, which is called the natural state. The reason why the state of the internal man is called spiritual, is, that it is affected by the truths which are of the light of heaven and by the good which is of the heat of that light, which heat is love. That light is called spiritual light because it illumines the intellectual, and that heat is called spiritual heat, which is love and enkindles the voluntary. This is why the state of the internal man is called a spiritual state. But the reason why the state of the external man is called a natural state, is, that it is affected by the truths which are of the light of this world and by the good which is of the heat of that light, which heat also is love, but the love of such things as are in the world; for all heat of life is love. It is for this reason that the state of the external man is called natural. Those things which are of life in the natural state are meant by judgments, but those things which are of life in the spiritual
2 state are meant by the words of Jehovah. That both are from the Word is because in the Word are all things that are of life, having in themselves life itself, since in the Word is Divine truth which has proceeded and still proceeds from the Lord, Who is life itself. That all things which are in the Word are of life, follows from this also, that all things therein have reference to life, as may be evident from the two commandments on which all things of the Word are based, concerning which it is thus written in

Matthew: Jesus said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets* (xxii. 37–40: also Mark xii. 29–31). To love God and the neighbor is of life, because everything of life is of love, insomuch that without love there is no life; and such as the love is, such is the life; the law and the prophets are the whole Word.

9384. *And all the people answered with one voice.* That this signifies reception with the understanding by those who are truly of the church, is evident from the signification of answering with one voice, as reception with the understanding, for answering means reception (see n. 2941, 2957), and the voice is confession which comes forth from the understanding, since the things which are of the mouth, and thereby of the speech or voice, correspond to the intellectual part, from which part indeed the voice or speech proceeds. But the affection itself of the speech, which is from the end that is intended, that is, from the love that vivifies, proceeds from the voluntary part. The meaning is further evident from the signification of the sons of Israel, who are the people here mentioned, as the church (n. 9340), and therefore those who are truly of the church. From this it is plain that by, the people answered with one voice, is signified reception with the understanding by those who are truly of the church.

9385. *And said, All the words which Jehovah hath spoken will we do.* That this signifies reception then with the heart, is evident from the signification of the words which Jehovah hath spoken, as truths from the Word which are of life (see n. 9383); and from the signification of doing, as reception by the voluntary part (n. 9282), thus reception with the heart; for the heart in the Word is the will (n. 7542, 8910, 9050, 9113, 9300). The reason

why by these words is signified reception with the will, and by the words which immediately precede reception with the understanding, is, that in each and all things of the Word there is a marriage of truth and good (n. 9263), thus the heavenly marriage, which is heaven, and which in the supreme sense is the Lord Himself. Truth has reference to the understanding, and good to the will.

9386. *And Moses wrote all the words of Jehovah.* That this signifies an impression then upon the life, is evident from the signification of writing, as imprinting on the life — of which in what follows; from the representation of Moses, as the Lord as to the Word (see n. 9372, 9382); and from the signification of all the words of Jehovah, as truths from the Word (n. 9383). From this it is plain that by, Moses wrote all the words of Jehovah, are signified truths divine imprinted upon the life by the Lord. Truths are said to be imprinted on the life, when they come to be of the will and thereby of action. So long as they remain merely in the memory, and so long as they are viewed only intellectually, they are not imprinted on the life; but as soon as they are received by the will, then they come to be of the life, since the very *esse* of man's life is willing and acting therefrom; and not before are they appropriated to man.

2 That writing means imprinting on the life, is because writings are for the sake of remembrance to all posterity. So is it with those things which are imprinted on the man's life. Man has two books, as it were, in which are written all his thoughts and acts. These books are his two memories, the exterior and the interior. Those things which are written on his interior memory remain to all eternity, and are never blotted out. These things are principally those which have become of the will, that is, of the love; for the things which are of the love are of the will. It is this memory which is meant by the book of every one's life (see n. 2474).

9387. *And rose up early in the morning.* That this

signifies joy from the Lord, is evident from the signification of rising up, as implying elevation toward higher things (see n. 2401, 2785, 2912, 2927, 3171, 4103) ; and from the signification of morning and early, as the Lord, and the things which are from Him, such as peace, innocence, love, and joy (n. 2405, 2780, 7681, 8426, 8812). The reason why morning and early have this signification is, that the seasons of the year, which are spring, summer, autumn, and winter, and also the times of the day, which are morning, noon, evening, and night, correspond to so many states in heaven. Thus the morning corresponds to the coming and presence of the Lord, which is when an angel is in a state of peace, of innocence, and of heavenly love, and thereby in joy. Concerning these correspondences more may be seen above (n. 5672, 5962, 6110, 8426, 9213).

9388. *And builded an altar under the mount.* That this signifies a representative of the Divine Human of the Lord as to Divine good from Himself, is evident from the signification of an altar, as a representative of the Divine Human of the Lord (see n. 921, 2777, 2811, 4489), and therefore the principal representative of the worship of the Lord (n. 4541, 8935, 8940) ; and from the signification of mount, as the good of love (n. 4210, 6435, 8327, 8658, 8758), here the Divine good of love proceeding from the Lord, because it was mount Sinai, where the Lord then was. That mount Sinai is Divine good united to Divine truth from the Lord, may be seen above (n. 8805).

9389. *And twelve pillars, according to the twelve tribes of Israel.* That this signifies a representative of the Divine Human of the Lord as to truth Divine which is from Him, in its whole complex, is evident from the signification of a pillar, as a representative of the Divine Human of the Lord as to truth — that this is signified by a pillar is because by an altar is signified a representative of the Divine Human of the Lord as to good, and a pillar in the representative sense is the holy of truth which is from the Lord (see

n. 4580, 4582); and from the signification of twelve and of the twelve tribes, as all truths and goods in the complex (n. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973), thus all which are from the Lord. That the Divine Human of the Lord is signified by an altar and by pillars, is, because all the representatives in the church, which are found in the Word, in the supreme sense have respect to the Lord Himself. Wherefore also the Word in its inmost and supreme sense treats of the Lord alone, and especially of the glorification of His Human. From this is all the holy of the Word. But this supreme sense is set forth principally in the inmost or third heaven, where are those who are in love to the Lord, and thereby in wisdom above all others.

9390. *And he sent young men of the sons of Israel.* That this signifies those things which are of innocence and charity, is evident from the signification of young men of the sons of Israel, as those things which are of innocence and charity with those who are of the church; for by sucklings, little children, and boys are signified those who are in innocence and charity, or abstractedly from persons, those things which are of innocence and charity (see n. 430, 5236); and by the sons of Israel are signified those who are of the church, or abstractedly from persons, those things which are of the church (n. 9340).

9391. *And they offered burnt offerings, and sacrificed sacrifices, peace offerings unto Jehovah, even bullocks.* That hereby is signified a representative of the worship of the Lord from good and from truth which is derived from good, is evident from the representation of burnt offerings and sacrifices, as worship of the Lord in general (see n. 922, 6905, 8936), and specifically by burnt offerings worship of the Lord from the good of love, and by sacrifices worship of the Lord from the truth of faith which is from good (n. 8680); and from the signification of bullocks, as the good of innocence and of charity in the ex-

ternal or natural man — of which in what follows. The beasts which were sacrificed signified the quality of the good and the truth from which worship was offered (see n. 922, 1823, 2180, 3519). That gentle and useful animals signify the celestial things which are of the good of love and the spiritual things which are of the truth of faith, and that on this account they were employed in the sacrifices, may be seen above (n. 9280). That a bullock signifies the good of innocence and of charity in the external or natural man, is because those animals which were from the herd signified affections for good and truth in the external or natural man, and those which were from the flock affections for good and truth in the internal or spiritual man (n. 2566, 5913, 6048, 8937, 9135). The animals which were from the flock were lambs, she-goats, sheep, rams, he-goats; and those which were from the herd were oxen, bullocks, and calves. Lambs and sheep signified the good of innocence and of charity in the internal or spiritual man; therefore calves and bullocks, because they were of a tenderer age than oxen, signified the like in the external or natural man. That bullocks and calves signify that 2
good, is evident from those passages in the Word where they are named — as in Ezekiel: *The feet of the four living creatures, a straight foot; and the sole of their feet as the sole of a calf's foot: and they gleamed like the appearance of burnished brass* (i. 7) — speaking of the cherubim, who are described by the four living creatures; that the cherubim stand for the guardianship or the providence of the Lord to prevent any approach to Himself except through good, may be seen above (n. 9277). External or natural good was represented by the straight foot and by the sole of the foot being like the sole of a calf's foot; for the feet signify those things which are of the natural man, the straight foot those which are of good, and the sole of the feet those which are lowest in the natural man. That the feet have this signification, may be seen above

(n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328), also that the heels, the soles, the hoofs, and the claws denote the lowest things in the natural man (n. 4398, 7729). The reason why the soles or hoofs of the feet gleamed like the appearance of burnished brass, was, that brass signifies natural good (n. 425, 1551), and brass gleaming as though burnished, signifies good resplendent from the light of heaven, which is truth Divine proceeding from the Lord. From these examples it is plain that by a calf is signified
3 the good of the external or natural man. In like manner in John: *Round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face as of a man, and the fourth animal was like a flying eagle* (Apoc. iv. 6, 7). Here also by the four animals which are cherubim, is signified the guard and providence of the Lord to prevent His being approached except through the good of love; the guarding itself is effected by means of truth and the good therefrom, and by means of good and the truth therefrom. Truth and the good therefrom in the external form are signified by the lion and the calf, and good and the truth therefrom in the internal form are signified by the face of a man and by the flying eagle. That the lion is truth from good in its power may be seen above (n. 6367), and hence the
4 calf is the good itself from that truth. In Hosea: *Return ye unto Jehovah: say unto Him, Take away all iniquity, and accept that which is good: and we will render the bullocks of our lips* (xiv. 2). No one can know what is meant by rendering the bullocks of the lips, unless he knows what is signified by bullocks and by lips. That it is confession and the rendering of thanks out of a good heart, is plain; for it is said, Return ye unto Jehovah: say unto Him . . . accept that which is good, and then, we will render the bullocks of our lips, meaning to confess Jehovah from the goods of doctrine, and to render thanks to

Him; for the lips mean things which are of doctrine (see n. 1286, 1288). In Amos: *Ye cause the dwelling of violence to come near; that lie upon beds of ivory; and eat the lambs out of the flock, and the calves out of the midst of the stall* (vi. 3, 4). In this passage are described those who are in abundance of knowledges of good and truth, and yet live an evil life; eating the lambs out of the flock is learning and appropriating to one's self the goods of innocence which are of the internal or spiritual man; eating the calves out of the midst of the stall is learning and appropriating to one's self the goods of innocence which are of the external or natural man. That eating means appropriating, may be seen above (n. 3168, 3513, 3596, 3832, 4745), also that lambs are the goods of innocence (see n. 3519, 3994, 7840). And as lambs are the interior goods of innocence, it follows that calves out of the midst of the stall are exterior goods of innocence; for in the Word, especially in the prophetic Word, it is usual to speak of truth wherever good is spoken of, on account of the heavenly marriage (n. 9263, 9314), and also to speak of external things where internal things are spoken of. The stall [used for fattening] and fat, moreover, signify the good of interior love (n. 5943). In like manner in Malachi: *Unto you that fear My name shall the sun of justice arise with healing in his wings; that ye may go forth, and grow as calves of the stall* (iv. 2). In Luke: The father said of the prodigal son who had returned repentant in heart, *Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it; and let us eat, and make merry* (xv. 22, 23). He who apprehends only the sense of the letter will believe that no deeper things here lie hidden, when yet each particular involves heavenly things — as that they should put on him the best robe, that they should put a ring on his hand, and shoes on his feet, and should bring the fatted calf, and kill it, so that they might

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eat and make merry. By the prodigal son are meant those who have been prodigal of heavenly riches, which are the knowledges of good and truth; by his return to his father and his confession that he was not worthy to be called his son, is signified repentance of heart and humiliation; by the best robe which was to be put upon him are signified general truths (n. 4545, 5248, 5319, 5954, 6914, 6918, 9093, 9212, 9216), and by the fatted calf general goods corresponding to those truths. The same is signified by calves and bullocks in other passages (as Isaiah, xi. 6: Ezek. xxxix. 18: Ps. xxix. 6; lxix. 31), also in the burnt offerings and sacrifices (Exod. xxix. 11–14: Lev. iv. 3–12 and 13–21; viii. 14–17; ix. 2; xvi. 3; xxiii. 18: Num. viii. 8–12; xv. 24–26; xxviii. 19, 20: Judges vi. 25–28:
7 1 Sam. i. 25; xvi. 2: 1 Kings xviii. 23–26, 33). The reason why the children of Israel made to themselves a golden calf and worshipped it instead of Jehovah (Exod. xxxii.), was, that in their heart remained Egyptian idolatry, though with the mouth they confessed Jehovah. Among the idols in Egypt the chief were heifers and bull-calves of gold, for the reason that a heifer signified external truth, which is the truth of the natural man, and a bull-calf its good, which is the good of the natural man; and also because gold signified good. This good and this truth were presented in image there by bull-calves and heifers of gold. But when the representatives of heavenly things there had been turned into idolatries, and at length into magic, then in Egypt, as in other places, the very images which had been representative became idols and began to be worshipped. Thereby arose the idolatries of
8 the ancients and the magical arts of Egypt. For the Ancient Church, which succeeded the Most Ancient Church, was a representative church, all the worship of which consisted in ceremonies, statutes, judgments, and commandments, that represented Divine and heavenly things, which are the interior things of the church. This Ancient

Church after the flood extended over a large part of the Asiatic world and existed also in Egypt. But in Egypt were cultivated the knowledges of that church, whereby the Egyptians excelled all others in the knowledge of correspondences and representations — as may be evident from the hieroglyphics and from the magical arts and the idols which were there, also from the various things which are related in the Word concerning Egypt. Therefore it is that by Egypt in the Word is signified the scientific field, or that of external knowledge, in general, both as to truth and as to good; also the natural; for the scientific is of the natural man. The same was signified also by a heifer and a bull-calf. That the Ancient Church, which was a 9
representative church, extended over many kingdoms, and existed also in Egypt, may be seen above (n. 1238, 2385, 7097); as also that the external knowledges of the church were especially cultivated in Egypt, and that therefore by Egypt in the Word is signified the scientific or external in both senses (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926); and as scientific truth and its good are the good and the truth of the natural man, therefore by Egypt in the Word is also signified the natural (n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252). From these things it is 10
now plain that heifers and bull-calves were among the chief idols of Egypt, for the reason that heifers and bull-calves signified scientific truth and its good, which belong to the natural man, in like manner as Egypt itself; so that Egypt and a calf had the same signification, wherefore concerning Egypt it is thus said in Jeremiah: *Egypt is a very fair heifer; destruction is come out of the north. . . . Also her hired men in the midst of her are like bull-calves of the stall* (xlvi. 20, 21) — where a heifer is the external truth which is of the natural man; the hired men which are bull-calves are those who do good for the sake of gain

(n. 8002); thus bull-calves are such good as in itself is not good, but is the enjoyment of the natural man separate from the spiritual. This is the enjoyment in which the sons of Jacob were, which in itself is idolatrous. Wherefore it was permitted them to make this known and to testify it by the adoration of the calf (Exod. xxxii.).
11 This is also thus described in David: *They made a calf in Horeb, and bowed themselves to the molten image. Thus they changed their glory for the likeness of an ox that eateth grass* (Ps. cvi. 19, 20). By making a calf in Horeb and worshipping the molten image is signified idolatrous worship, which consists in ceremonies, statutes, judgments, and commandments, in the external form only, and not at the same time in the internal. That that nation was in externals without any internal, may be seen above (n. 9320, 9373, 9377, 9380, 9382), and that in their heart therefore they were idolaters (n. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882). By their changing their glory into the likeness of an ox that eateth grass is signified that they alienated themselves from the internals of the Word and of the church, and worshipped the external, which is merely knowledge without any life; for glory is the internal of the Word and of the church (see preface to Gen. xviii.: and 5922, 8267, 8427); and the likeness of an ox is a semblance of good in external form, for a likeness is a semblance, thus that which is without life, and an ox means good in the natural, thus good in external form (n. 2566, 2781, 9134); eating grass is appropriating this to one's self only as a matter of memory; for eating is appropriating (n. 3168, 3513, 3596, 4745), and grass is external
12 knowledge (n. 7571). Because such things were signified by the golden calf, which was worshipped instead of Jehovah by the children of Israel, therefore Moses proceeded with it in the following manner: *I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and*

I cast the dust thereof into the brook that descended out of the mount (Deut. ix. 21). Why the golden calf was so dealt with, no one knows unless he knows what is signified by being burned with fire, stamped, ground, and made as fine as dust, and what by the brook that descended out of the mount, into which the dust was cast. The state of those who worship external things without an internal is here described — namely, that they are in the evils of the loves of self and of the world, and in the falsities therefrom, as to those things which are from the Divine, thus as to the Word. For the fire by which the calf was burned is the evil of the love of self and of the world (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575); the dust into which it was stamped is the falsity therefrom confirmed from the sense of the letter of the Word; and the brook out of mount Sinai is truth Divine, thus the Word in the letter, for this came down thence. They who are in external things without an internal explain the Word in favor of their own loves, and see therein earthly things and nothing at all of heavenly things, just as the Israelites and the Jews did of old, and do still at this day. Like 13
things were also represented by the calves of Jeroboam in Bethel and in Dan (1 Kings xii. 26 to the end: 2 Kings xvii. 16), concerning which it is thus written in Hosea: *They have set up a king, but not by Me; they have made princes, and I knew it not; their silver and their gold have they made idols, that they may be cut off. Thy calf, O Samaria, hath deserted. . . . For from Israel is even this; the workman made it; and it is no God: for the calf of Samaria shall be broken in pieces* (viii. 4–6). The subject here is the perverted understanding and the distorted interpretation of the Word by those who are in externals without any internal; for such remain in the sense of the letter of the Word, which they bend to favor their own loves and the principles thereby conceived. Setting up a king, but not by Me, and making princes, and I knew it

not, means drawing out truth and primary truths by their own light and not from the Divine; for a king in the internal sense is truth (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148), and princes are primary truths
14 (n. 1482, 2089, 5044); making their silver and their gold idols is perverting the knowledges of truth and good from the literal sense of the Word in favor of their own lusts, and yet worshipping them as holy, though they are without life, because they are from self-intelligence. For silver is truth and gold is good, which are from the Divine, thus which are of the Word (n. 1551, 2954, 5658, 6914, 6917, 8932), and idols are doctrines from self-intelligence, which are worshipped as holy, and yet have no life in them (n. 8941). From this it is plain that by a king and princes, also by silver and gold, are signified falsities from evil; for those things which are from self or the proprium are from evil, and hence they are falsities, though they appear outwardly as truths, because taken from the literal sense of the Word. Wherefore it is manifest what the calf of Samaria which the workman made signifies, namely, good in the natural man and not at the same time in the spiritual man, therefore that which is not good, because applied to evil. That the workman made it and it is no God, means that it was from the proprium and not from the Divine; to be broken in pieces is to be dissi-
15 pated. Like things are signified by calves in Hosea: *They sin more and more, and make them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen: saying of them, Let the sacrifices of men kiss the calves* (xiii. 2). From these things it is now plain what is signified by a bull-calf and a bullock in the following passages — in Isaiah: *The unicorns shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness* (xxxiv. 7). Again in the same prophet: *The defenced city is solitary, an habitation*

deserted and forsaken, like the wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. The harvest thereof shall wither (xxvii. 10). In Jeremiah: *From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, a heifer of three years old: for the waters of Nimrim also shall become desolations* (xlviii. 34). In Isaiah: *My heart crieth out for Moab; her fugitives are even unto Zoar, a heifer of three years old: for by the ascent of Lubith with weeping he shall go up* (xv. 5). In Hosea: *Ephraim is a heifer that is taught, that loveth to tread out* [*the corn*] (x. 11). And in David: *Rebuke the wild beast of the reed, the mul-* 16
titude of the strong ones, among the calves of the peoples, trampling under foot the fragments of silver; He hath scattered the peoples that delight in wars (Ps. lxviii. 30). The arrogance of those who from external knowledges wish to enter into the mysteries of faith, and are not willing to acknowledge anything but that which they themselves deduce therefrom, is what is here described. Inasmuch as these see nothing from the light of heaven which is from the Lord, but everything from the light of nature which is from the proprium, they grasp shadows in place of light, fallacies instead of realities, and in general, falsity in place of truth. These, since they think insanely, because from lowest things, are called the wild beast of the reed; and because they reason strenuously, they are called the multitude of strong ones; and because they dissipate the truths as yet remaining and scattered among the goods of those who are in the truths of the church, it is said of them that they trample under foot the fragments of silver among the calves of the peoples, and further that they scatter the peoples, that is, the church itself with its truths; the lust of assaulting and destroying these truths is meant by their delighting in wars. From these things again it is plain that calves stand for goods. In Zechariah 17

(xii. 4) it is said, *I will smite every horse of the peoples with blindness;* and by the horse of the peoples are signified the intellectual things of truth with those who are of the church, because a horse is the intellectual of truth (see n. 2761). But it is here said, trampling under foot the fragments of silver and scattering the peoples among the calves of the peoples; and by trampling under foot and scattering is signified casting down and dissipating (see n. 258). By silver is signified truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932), and by peoples those of the church who are in truths (n. 2928, 7207), and therefore also the truths of the church (n. 1259, 1260, 3295, 3581). Thus by the calves of the peoples are signified the goods which are of the voluntary with those who are
18 of the church. Moreover, that calves signify goods, is evident in Jeremiah: *I will give the men that have transgressed My covenant, which have not established the words of the covenant which they made before Me* [the covenant of] *the calf which they cut in twain, that they should pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies . . . and their carcass shall be for food to the fowl of the heavens, and to the beast of the earth* (xxxiv. 18–20). What is meant by the covenant of the calf, and what by passing between the parts thereof, no one can know unless he knows what is signified by a covenant, what by a calf, what by its being divided into two parts; also what by the princes of Judah and of Jerusalem, by the eunuchs, the priests, and the people of the land. It is plain that some heavenly arcanum is involved. Nevertheless this arcanum may be made manifest to the understanding when it is known that a covenant is conjunction, a calf good, a calf cut in twain good proceeding from the Lord on the one part and good received by man on the other part;

and that the princes of Judah and of Jerusalem, with the eunuchs and the priests and the people of the land, are the truths and goods of the church from the Word; and that to pass between the parts means to conjoin. From these things when known it is plain that the internal sense of these words is, that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, and hence through the truths and goods of the church with that nation, but that there was disjunction, for the reason that they were in externals without any internal. The like meaning was involved in the 19
covenant of the calf with Abram, of which it is thus written in the Book of Genesis: Jehovah said unto Abram, *Take thee a heifer of three years, and a she goat of three years, and a ram of three years, and a turtle-dove, and a young pigeon. And he took him all these and divided them in the midst, and laid each part of it over against the other; and the birds he did not divide. And the fowls came down upon the carcasses; and Abram drove them away. And it was when the sun was going down; and a deep sleep fell upon Abram; and, behold a terror of great darkness, falling upon him. . . . In that day Jehovah made a covenant with Abram* (xv. 9–12, 18). The terror of great darkness falling upon Abram signified the state of the Jewish nation, that they were in greatest darkness as to the truths and goods of the church from the Word, because they were in externals without an internal, and therefore in idolatrous worship. For he who is in externals without an internal is in idolatrous worship, since his heart and his soul when he is in worship are not in heaven, but in the world, and he does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation it is which is described in the prophet by the covenant of the calf, which they had cut into two parts, between which they passed.

9392. Verses 6–8. *And Moses took half of the blood,*

and put it into basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read aloud in the ears of the people: and they said, All that Jehovah hath spoken we will do and hear. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you upon all these words. "And Moses took half of the blood" signifies Divine truth which has come to be of the life and of worship; "and put it into basins" signifies with man in the things of his memory; "and half of the blood he sprinkled on the altar" signifies Divine truth from the Divine Human of the Lord. "And he took the book of the covenant" signifies the Word in the letter with which the Word in heaven is conjoined; "and read aloud in the ears of the people" signifies for hearkening and obedience; "and they said, All that Jehovah hath spoken we will do and hear" signifies reception of truth proceeding from the Divine Human of the Lord, and obedience from the heart and soul. "And Moses took the blood, and sprinkled it on the people" signifies adaptation to be received by man; "and said, Behold the blood of the covenant" signifies conjunction thereby of the Lord as to the Divine Human with heaven and with earth; "which Jehovah hath made with you upon all these words" signifies that there is conjunction with* the Lord through each and all things of the Word.

9393. *And Moses took half of the blood.* That this signifies Divine truth which has come to be of the life and of worship, is evident from the signification of blood, as Divine truth proceeding from the Lord (see n. 4735, 6978, 7317, 7326, 7850, 9127). That it is Divine truth which has become of the life and of worship, is because it was the blood which Moses sprinkled on the people (verse 8), by which blood is signified Divine truth received by man, thus which is become of the life and of worship. For that

* Here "with," but "from" in n. 9401.

truth is said to be received by man which has come to be of the life and thus of worship; and it has become of the life and of worship when man is affected by it, that is, loves it, or, what is the same thing, wills it and from willing does it out of love and affection. Until this is the case, truth is indeed with man in his memory, and is called forth thence at times to the internal sight or the understanding, from which it again relapses into the memory. But so long as truth Divine has not entered more interiorly, it is indeed with man, but still it is not implanted in the life and will; for the life of man is his will. Wherefore when truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, then the truth becomes of the man's life and is called good. From this it is plain what is meant by Divine truth come to be of the life. It is the same with the truth which becomes truth of worship. Worship from truth that clings merely in the memory, and appears thence in the understanding, is not worship. But worship from truth that comes forth from the will, thus from affection and love, is worship. This worship is called in the Word worship from the heart, but the former is worship of the mouth alone. It has indeed 2
already been shown, in passages cited above, that blood means Divine truth proceeding from the Lord. But as many of the church at this day have no other conception of the blood in the Holy Supper than of the Lord's blood which was shed upon the cross, and in a more general sense, the passion itself of the cross, therefore it is permitted briefly to show further that it is not blood which is meant in the Supper, but Divine truth proceeding from the Lord. The reason why this is unknown within the church is, that nothing at all is known at this day concerning correspondences, consequently nothing concerning the internal sense of the Word, which is the sense in which angels are when the Word is read by man. That blood 3

does not mean blood, but truth Divine, may be evident from many passages in the Word, and plainly from this passage in Ezekiel: *Say to the bird of every wing, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice, that I do sacrifice for you . . . that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you. Ye shall be filled at My table with horse and chariot . . . and with every man of war. Thus I set My glory among the nations* (xxxix. 17–21). That by blood is not here meant blood, is very plain, for it is said that they shall drink the blood of the princes of the earth, and the blood of the sacrifice, even till they be drunken, when yet to drink blood, and especially the blood of princes, is an abominable thing, and was forbidden the children of Israel under punishment of death (Lev. iii. 17; vii. 26; xvii.: Deut. xii. 17–26; xv. 23). It is said also that they shall be filled with horse, chariot, and every man of war. He therefore who does not know that blood signifies Divine truth, princes primary truths, a sacrifice those things which are of worship, a horse the intellectual of truth, a chariot doctrine, and a man of war truth combating against falsity, must be
4 amazed at the particulars of this passage; and likewise at the Lord's words in John: *Jesus said, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him* (vi. 53–56)—see what has been before shown concerning these words (n. 4735, 6978, 7317, 7326, 7850, 9127). That flesh corresponds to good, in

like manner bread, and that blood corresponds to truth, in like manner wine, has been very often told me from heaven, as also that angels perceive the Word no otherwise than according to correspondences, and that thus man has conjunction with heaven by the Word, and through heaven with the Lord. In like manner it has 5
been told me that the Holy Supper was instituted by the Lord in order that by it there might be a conjunction of all things of heaven, that is, of all things of the Lord, with the man of the church; inasmuch as in that Supper the flesh and the bread mean the Divine good of the Lord's Divine love toward the whole human race and man's reciprocal love to the Lord; and the blood and the wine mean the Divine truth proceeding from the Divine good of the Lord's Divine love, and this received in turn by man; and eating and drinking these things means in heaven appropriation and conjunction — but see what has been before shown on this subject (n. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323).

9394. *And put it into basins.* That this signifies with man in the things of his memory, is evident from the signification of basins, as the things of the memory. Basins stand for the things of the memory, because vessels in general signify scientifics or outward knowledges (see n. 1469, 1496, 3068, 3079), and these are nothing else than things of the memory. Therefore basins in this passage are such things of the memory as contain truths Divine, which in general are signified by blood. What scientifics are in respect to the truths and the goods of life with man, shall be briefly told. All things which are learned and stored up in the memory, and which can be called forth thence to the intellectual sight, are called scientifics*, and in themselves

* *Scientifica*, in frequent use in these explications in a sense, as here explained, which would not be readily understood under our word "scientifics," is translated variously — scientifics, external knowledges, outward knowledges, things or truths of the memory, etc.

are the things which constitute the intellectual of the natural or external man. Scientifics, inasmuch as they are knowledges, serve the sight of the internal or rational man as a sort of mirror for seeing such things as are of use to itself. For they come under the view of the internal man, just as fields stocked with grass, flowers, and every kind of grain and tree, or as gardens planted with everything serviceable for use and enjoyment, fall under the view of the external man in the material world. Yet the internal sight, which is the understanding, sees nothing else in the fields or gardens of the things of its memory than such as agree with the loves in which the man is, and also favor the prin-
2 ciples which he loves. Wherefore they who are in the loves of self and of the world see only such things as favor those loves, and call them truths, and through fallacies and appearances they also make them appear like truths; and afterward they see such things as agree with the principles they have adopted, which they love because they are from themselves. From this it is plain that both external and internal knowledges [*scientifica et cognitiones*] which are subjects of the memory, serve those who are in the above loves for means of confirming falsities against truths, and evils against goods, and thus of destroying the truths and goods of the church. For this reason the learned who are of such a character are more insane than are the simple, and with themselves deny the Divine, its providence, heaven, hell, life after death, and the truths of faith. This is clearly manifest from the learned of the European world at this day in the other life, where a great number of them in their very hearts are atheists; for in the other life hearts speak, and not lips. From these things it is now evident of what use are knowledges internal and external to those who think from the enjoyments of the loves of self and the world.
3 But it is altogether otherwise with those who think from the enjoyments of heavenly loves, which are love to the Lord and love toward the neighbor. These, because their thought

is directed through heaven by the Lord, see and choose nothing else in the fields and gardens of the things of their memory than such as agree with the enjoyments of their loves and are in harmony with the doctrines of their church, which doctrines they love. The things of the memory are to these like heavenly paradises, and they are also represented and signified in the Word by paradises (n. 3220).
It is further to be known that scientifics or things of the 4
memory, when they come to be of a man's life, vanish out of the exterior memory, just as do the gestures, actions, speech, reflections, intentions, and in general the thoughts and affections of man, when by continual use or habit they become as it were spontaneous and natural; but no other things come to be of man's life than those which enter into the enjoyments of his loves and form them, and thus those which enter into his will. On this subject see what has been said and shown above (n. 8853–8858), as also of the exterior memory which is of man's body and the interior memory which is of his spirit (n. 2469–2494).
The reason why scientifics are vessels, and in the Word are 5
signified by vessels of every kind, as by basins, cups, ewers, and the like, is that every scientific or external knowledge is something general which contains within itself particular and individual things that agree with the general; and again such generals are disposed into series, and as it were into bundles, and these bundles and series are in turn so arranged in order as to reproduce the heavenly form, and indeed in regular order from things the most individual to things the most general. An idea of such series may be formed from the series and bundles of muscular fibres in the human body, every bundle therein consisting of many motor fibres, and every motor fibre of blood-vessels and sinewy fibres; every muscular bundle also, which by a general term is called a muscle, is encompassed by its coat or sheath, whereby it is kept distinct from other muscles; and the same is the case with the interior little bundles or

fascicles which are called motor fibres. Nevertheless all the muscles and the motor fibres contained in them, in the whole body, are so arranged as to coöperate in every action according to the pleasure of the will, and this in a manner incomprehensible. It is the same with the knowledges of the memory; they also are called forth in like manner by the enjoyment of the man's love, which is of his will, yet through the medium of his intellectual part. That which has come to be of the life of man, which is that which has become of his will or love, calls them forth; for the interior man has them constantly in view, and is delighted with them, so far as they agree with his loves; and those things which enter fully into the loves, and become spontaneous, and as it were natural, vanish out of the external memory, but remain inscribed on the internal memory, from which they are never erased. In this manner knowl-
6 edges come to be of the life. From this it is also plain that external knowledges are as it were the vessels of the interior life of man, and that on this ground such knowledges are signified by vessels of various kinds, and in this verse by basins. Similar things are signified by vessels and basins in Isaiah: *I will fasten Him as a nail in a sure place; that He may be for a throne of glory of His Father's house. They shall hang upon Him all the glory of His Father's house, of sons and grandsons, every vessel of small capacity, from the vessels of cups* (*basins*) *even to all the vessels of psalteries* (xxii. 23, 24). Here in the internal and representative sense the subject is the Divine Human of the Lord, and that through Him and from Him are all truths and goods from firsts to lasts; truths of memory from a celestial stock are meant by vessels of basins, and truths of memory from a spiritual stock by vessels of psalteries. And in Zechariah: *In that day shall there be upon the bells of the horses,* HOLINESS UNTO JEHOVAH; *and the pots in the house of Jehovah shall be like the basins before the altar* (xiv. 20) — where the bells of the

horses stand for truths of memory which come from an enlightened intellectual (n. 2761, 2762, 5321), and the basins before the altar for goods of memory. Similar things are signified by the basins of the altar in Exodus (xxvii. 3; xxxviii. 3).

9395. *And half of the blood he sprinkled on the altar.* That this signifies Divine truth from the Divine Human of the Lord is evident from the signification of blood, as Divine truth — of which just above (n. 9393); and from the signification of the altar, as a representative of the Divine Human of the Lord (n. 921, 2777, 2811, 4489), and therefore as the principal representative of the worship of the Lord (n. 4541, 8935, 8940). The reason why by this half of the blood, which was sprinkled on the altar, is signified the Divine truth proceeding from the Divine Human of the Lord, and by the other half of the blood, which was sprinkled on the people (verse 8), this same Divine truth received by the man of the church, is, that a covenant was entered into, and by a covenant is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); and the conjunction of the Lord with the man of the church is effected when Divine truth which proceeds from the Lord is received by man. From this it is plain why blood was employed, and why when sprinkled on the altar and on the people, it was called the blood of the covenant (verse 8).

9396. *And he took the book of the covenant.* That this signifies the Word in the letter with which the Word in heaven is conjoined, is evident from the signification of the book, as the Word in the whole complex — of which in what follows; and from the signification of a covenant, as conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). By the book of the covenant is here meant everything which the Lord spoke from mount Sinai, for it is said just above (verse 4), And Moses wrote all the words of Jehovah. Consequently by the book of

the covenant in a restricted sense is meant the Word revealed to Moses on mount Sinai, and in an extended sense the Word in the whole complex, since this is the Divine truth revealed by the Lord. And inasmuch as by it the Lord conjoins Himself with the man of the church, therefore also it is the book of the covenant, because a
2 covenant is conjunction. But what the conjunction of the Lord with the man of the church by the Word is, is unknown at this day, for the reason that heaven is now closed. For scarce any one at this day speaks with angels and spirits, and thereby knows how they perceive the Word; when yet this was known to the ancient, and especially to the most ancient people, for to them speaking with spirits and angels was a common thing. The reason was that men in ancient times, especially in most ancient times, were interior men, for they thought in the spirit almost abstracted from the body, whereas modern men are exterior men, and think in the body almost abstracted from the spirit. This is why heaven has as it were receded from man; for communication of heaven is with the internal man when this can be abstracted from the body, and not with the external man immediately. Hence it is not known at this day what the conjunction of the Lord with man by the Word is.
3 They who think from the sense of the body, and not from the sense of the spirit, cannot at all conceive otherwise than that the meaning of the Word in heaven is such as it is in the world, that is, such as it is in the letter. If it should be said that the meaning of the Word in heaven is such as is the thought of the internal man, which is apart from material ideas, that is, apart from worldly, corporeal, and earthly ideas, this would be at the present day a paradox; and especially if it should be said that the meaning of the Word in heaven differs as much from its meaning in the world, that is, in the letter, as heavenly paradise differs from an earthly paradise, and as heavenly food and drink differs from earthly food and drink. How great the difference is,

is apparent from this, that heavenly paradise is intelligence and wisdom, that heavenly food is every good of love and charity, and heavenly drink every truth of faith derived from that good. Who would not wonder at this day if he should hear that when mention is made in the Word of a paradise, a garden, a vineyard, in heaven are not perceived a paradise, a garden, and a vineyard, but instead of these such things as are of intelligence and wisdom from the Lord; and that when mention is made of meat and drink, as of bread, flesh, wine, water, instead of these in heaven are perceived such things as are of the good of love and truth of faith from the Lord? and this not by explanations nor by comparisons, but by actual correspondences; and for the reason that heavenly things which are of wisdom, of intelligence, of good of love, and of truth of faith, actually correspond to these earthly things. Moreover the internal man was created into this correspondence in respect to the external man, and thus heaven which is in the internal man in respect to the world which is in the external man; and such is creation in general. That the Word is understood and perceived in heaven according to correspondences, and that this is the internal meaning or sense of the Word, has been shown throughout in the preceding pages. He who apprehends what has now been said, may 4
know and in some measure perceive that through the Word there is conjunction of man with heaven and through heaven with the Lord, and that without the Word there would be no conjunction — see what has been shown above (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, and in many other places). From this it is now evident why Moses took the book of the covenant and read before the people, and why he then sprinkled the blood on the people and said, Behold the blood of the covenant. This was done for the reason that the blood of the sacrifice means in heaven the Divine truth proceeding from the Lord, and consequently on our earth the Word (n. 9393). Because by a covenant

is signified conjunction, and because by the Divine truth proceeding from the Lord, that is, the Word, conjunction is effected, therefore all things which are of the Divine truth from the Lord, or which are of the Word, are called a covenant — as the tables on which the ten commandments were written, also the judgments, the statutes, and all other things contained in the books of Moses, and in general the things contained in the Word, both of the Old and of the New
5 Testaments. That the tables on which the ten commandments were written were called a covenant, is plain from Moses: *Jehovah wrote upon the tables the words of the covenant, the ten words* (Exod. xxxiv. 28). Again: *When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which Jehovah made with you . . . Jehovah gave me the two tables of stone, even the tables of the covenant. . . . I came down from the mount, when the mount was burning with fire; and the two tables of the covenant were in my two hands* (Deut. ix. 9, 11, 15). And again: *Jehovah declared unto you His covenant, which He commanded you to perform, even the ten words, which He wrote upon the tables of stone. . . . Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which He made with you* (Deut. iv. 13, 23). Because the two tables were deposited in the ark, which was in the middle, that is, in the inmost of the tabernacle, therefore the ark was called the ark of the covenant (Num. x. 33; xiv. 44: Deut. x. 8; xxxi. 9, 25, 26: Josh. iii. 3, 6, 8, 11, 14, 17; iv. 7, 9, 18; vi. 6, 8; viii. 33: Judges xx. 27: 1 Sam. iv. 3–5: 2 Sam. xv. 24: 1 Kings iii. 15; vi.
6 19; viii. 1, 6: Jer. iii. 16). That the books of Moses were called the book of the covenant, is evident from the description of the finding of them by Hilkiah the priest in the temple, in the Second Book of the Kings: *Hilkiah the high priest . . . found the book of the law in the house of Jehovah. . . . And he read in their ears all the words of the book of the covenant which was found in the*

house of Jehovah (xxii. 8; xxiii. 2). That the Word of 7
the Old Testament was called a covenant, is manifest from Isaiah: *Unto them that hold fast My covenant will I give in My house and within My walls a place and a name better than sons and daughters* (lvi. 4, 5). In Jeremiah: *Hear ye the words of this covenant . . . which I commanded your fathers. . . . Obey My voice, and do them, according to all which I command you* (xi. 2, 4). And in David: *All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies* (Ps. xxv. 10). Again: *The mercy of Jehovah is from everlasting to everlasting upon them that fear him, and His justice unto children's children; to such as keep His covenant, and to those that remember His commandments to do them* (ciii. 17, 18). And again: *They kept not the covenant of God, and refused to walk in His law* (lxxviii. 10)—where the covenant of God is called the law of God. That by the law is meant in an extended sense the whole Word, in a less extended sense the historic Word, in a restricted sense the Word written by Moses, and in the most limited sense the ten commandments of the decalogue, may be seen above (n. 6752). That the Word of the New Testa- 8
ment also is a covenant, is plain from Jeremiah: *Behold, the days come, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days . . . I will put My law in the midst of them and I will write it on their heart* (xxxi. 31, 33)—where the house of Israel stands for the spiritual church, and the house of Judah for the celestial church. And in David: *I also will make him My firstborn, high above the kings of the earth . . . and My covenant shall stand fast with him. . . . My covenant will I not profane, nor alter the thing that is gone out of My lips* (Ps. lxxxix. 27, 28, 34)—speaking of the Lord; My covenant shall stand fast with him means the union of the Divine Itself and the

Divine Human, thus also the Word; for the Lord as to the Divine Human was the Word which was made flesh, that is,
9 man (John i. 1–3, 14). That the Divine truth or the Word is a covenant or conjunction, is because it is the Divine from the Lord, thus the Lord Himself. When therefore the Word is received by man, the Lord Himself is received. So it is plain that by the Word there is conjunction of the Lord with man; and because there is conjunction of the Lord with man, there is also conjunction of heaven with man, for heaven is called heaven from the Divine truth which proceeds from the Lord, and consequently from the Divine. Wherefore they who are in heaven are said to be in the Lord. That the Divine conjoins Itself with those who love the Lord, and keep His Word, may be seen in
10 John (xiv. 23). From all this it may be evident that by the blood of the covenant is meant the conjunction of the Lord through heaven with man by means of the Word — as also in Zechariah: *I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the nations; His dominion shall be from sea to sea, and from the river to the ends of the earth. As for thee also, because of the blood of thy covenant, I will send forth thy bound out of the*
11 *pit wherein is no water* (ix. 10, 11). He who knows nothing of the internal sense cannot conceive in this passage anything else than what the sense of the letter involves — namely, that the chariot shall be cut off from Ephraim, the horse from Jerusalem, and the battle bow, and finally that by the blood of the covenant is meant the blood of the Lord, by which they should be delivered who are in sins, explaining variously who are meant by the prisoners in the pit wherein is no water. But he who is acquainted with the internal sense of the Word apprehends that the subject here is Divine truth, and that this, after vastation, that is, after it is no longer received in faith and heart by man, will be restored by truth Divine proceeding from the Divine

Human of the Lord, and thus they who believe and do it will be conjoined to the Lord Himself. This may be more fully evident from the internal sense of each expression in the passage — as from the signification of a chariot as the doctrine of the church (n. 2760, 5321, 5945, 8215), of Ephraim as the enlightened intellectual of the church (n. 5354, 6222, 6238); from the signification of a horse as the understanding of the Word (n. 2760–2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148), and of Jerusalem as the spiritual church (n. 2117, 3654, 9166); from the signification of a bow as the doctrine of truth (n. 2686, 2709), and of battle as combat concerning truths (n. 1664, 2686, 8295). From this it is plain that by cutting off the chariot 12
from Ephraim, and the horse from Jerusalem, and the battle bow, is signified the vastation of truth Divine in the church as to all understanding of it; and that by the bound in the pit wherein was no water being sent forth because of the blood of the covenant, is signified the restoration by Divine truth proceeding from the Divine Human of the Lord. That blood is Divine truth, and that a covenant is conjunction, has been shown above; also that the bound in the pit are those of the spiritual church who were saved by the Lord's coming into the world (n. 6854). It is said a pit wherein is no water, because by water is signified truth (n. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

9397. *And read aloud in the ears of the people.* That this signifies for hearkening and obedience is evident from the signification of reading aloud, as for hearkening; for when anything is read, it is that it may be heard and perceived and obeyed, that is, that it may be hearkened unto; and from the signification of in the ears, as for obedience; for the ears and hearing signify obeying (see n. 2542, 3869, 4551, 4652–4660, 5471, 5475, 7216, 8361, 8990, 9311). Since the ears signify not only hearing and apperception, 2
but also obedience, therefore in the Word frequent mention

is made of speaking in the ears and reading in the ears of people, and not of speaking and reading before them — as in Jeremiah: *Hear thou these words, that I speak in thine ears, and in the ears of all the people* (xxviii. 7). In the First Book of Samuel: They *spake these words in the ears of the people* (xi. 4). And again: *Let thine handmaid speak in thine ears* (xxv. 24). In the Book of Judges: *Proclaim in the ears of the people, saying* (vii. 3). In Moses: *Speak in the ears of the people* (Exod. xi. 2). Again: *Hear, O Israel, the statutes and the judgments which I speak in your ears this day* (Deut. v. 1). Again: *That I may speak these words in their ears* (Deut. xxxi. 28). Again: *Moses . . . spake all the words of the song in the ears of the people* (Deut. xxxii. 44). In the Second Book of the Kings: *He read in their ears all the words of the book of the covenant* (xxiii. 2). In Jeremiah: *They said unto him, Sit down and read it in our ears. And Baruch read it in their ears* (xxxvi. 15). In Luke: When Jesus *had ended all His sayings in the ears of the people* (vii. 1).

3 Inasmuch as the ear and hearing signify the reception of truth, apperception, and obedience, thus the first and the last of faith, therefore it was so often said by the Lord, *He that hath an ear to hear, let him hear* (Matt. xi. 15; xiii. 9, 43: Mark iv. 9, 23; vii. 16: Luke xiv. 35). And because by the deaf, that is, those who do not hear, are signified in the spiritual sense those who are not in the faith of truth, because they are not in real knowledge and thereby in apperception of it (n. 6989, 9209), therefore when the Lord healed one that was deaf, *He put His finger into his ears . . . and said, Ephphatha, that is, Be opened. And straightway his ears were opened* (Mark vii. 32–35). That all the miracles of the Lord involved and signified states of the church, may be seen above (n. 8364, 9086).

9398. *And they said, All that Jehovah hath spoken we will do and will hear.* That this signifies reception of truth proceeding from the Divine Human of the Lord, and

obedience from the heart and soul, is evident from the signification of, All that Jehovah hath spoken, as truth proceeding from the Divine Human of the Lord — of which in what follows; from the signification of doing, as obedience in the will, thus in the heart (see n. 9311, 9385); and from the signification of hearing, as obedience in the understanding, thus in the soul (n. 7216, 8361, 9311). Obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith; for the heart signifies the will and love (n. 3883–3896, 7542, 8910, 9050, 9300), and the soul signifies the understanding and faith (n. 2930, 9050, 9281). Therefore it is said, we will do and will hear. The reason why all that Jehovah hath spoken is truth proceeding from the Divine Human of the Lord, is, that all truth proceeds therefrom. That Divine truth does not proceed from the Divine Itself, but from the Divine Human, is clearly evident from John: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him* (i. 18). Wherefore in the same chapter the Lord is called the Word (ver. 1–3), which is Divine truth; and it is said that the Word was made flesh, that is, man (verse 14), for the purpose that the Divine Itself under a human form might actually teach truth Divine. That the Lord is the Divine Itself under a human form, may be seen above (n. 9315). Thus it is plain that by, All that Jehovah hath spoken, is signified truth proceeding from the Divine Human of the Lord.

9399. *And Moses took the blood, and sprinkled it on the people.* That this signifies adaptation to be received by man, is evident from the signification of the blood of the sacrifice, as Divine truth proceeding from the Lord — of which above (n. 9393); and from the signification of sprinkling on the people, as adaptation to be received by man; for by sprinkling is signified flowing in, thus adapting.

For Divine truth which is from the Lord is continually flowing in with man, and forms his intellectual. And if you are willing to believe it, man without this continual inflow of truth Divine proceeding from the Lord is not able to perceive and understand anything at all. For Divine truth proceeding from the Lord is the light which enlightens the mind of man, and produces internal sight, which is of the understanding; and since that light continually flows in, therefore it adapts every one to receive. But they who receive are they who are in good of life, and they who do not receive are they who are in evil of life. Nevertheless the latter, equally with the former, have the capacity of perceiving and understanding, and also the capacity of receiving so far as they desist from evils. These things were signified by the half of the blood which Moses sprinkled on
2 the people. That Divine truth proceeding from the Lord is the light which enlightens the mind of man, and causes his internal sight, which is of the understanding, may be seen above (n. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707). This also is meant in John: This *was the true light, which lighteth every man coming into the world. He was in the world, and the world was made by Him, but the world knew Him not* (i. 9, 10). This is said of the Word, which is Divine truth proceeding from the
3 Lord. That every man in the world who is of sound reason has the capacity of understanding truth Divine, and consequently the capacity of receiving it, so far as he desists from evils, has been given me to know by much experience. For all whatsoever in the other life, both the evil and the good, can understand what is true and what is false, also what is good and what is evil; but the evil though they understand what is true and good, still do not desire to understand, for their will and the evil therein oppose. Wherefore when they are left to themselves, they still sink back into the falsities of their evil, and hold in aversion the truth and good which they had understood. The case was

similar with such persons in the world, where they repelled from themselves the truths, which they were nevertheless able to understand. From this it was made plain that the Divine truth proceeding from the Lord is continually flowing into human minds and adapting them to receive it, and that it is so far received as the evils which spring from the loves of self and of the world are desisted from.

9400. *And said, Behold the blood of the covenant.* That this signifies conjunction thereby of the Lord as to the Divine Human with heaven and with the earth, is evident from the signification of blood, as Divine truth proceeding from the Divine Human of the Lord — of which above (n. 9393, 9399); and from the signification of the covenant, as conjunction — of which also above (n. 9396). That it is conjunction with heaven and with the earth, is because Divine truth proceeding from the Divine Human of the Lord passes through the heavens even to man, and on the way is accommodated to each heaven, and lastly to man himself. Divine truth on our earth is the Word (n. 9350–9362), which is so written that in each and every particular it has an internal sense, that is for the heavens, and finally an external sense, which is the sense of the letter, that is for man. Hence it is plain that by the Word there is a conjunction of the Lord with the heavens and with the world (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). And thus it may be concluded as cer- 2
tain that without the Word on this earth there would be no conjunction of heaven, and therefore no conjunction of the Lord, with man; and if there were no conjunction, the human race on this earth would altogether perish. For that which makes the interior life of man is the influx of truth Divine from the Lord, since this truth Divine is the very light which illumines the sight of the internal man, that is, his understanding; and it is the heavenly heat within that light, which is love, that enkindles and vivifies the voluntary of the internal man. Wherefore without that

light and that heat the internal of man would become blind and grow cold and die, just as the external of man would do if it should be without the heat and without the light of the sun of the world. But this must appear as a paradox to those who do not believe that the Word is of such a nature, and also to those who believe that life is in man as his own, and not continually flowing in through heaven from the Lord. That the life of man is not in himself, but flows in from the Lord, may be seen above (n. 4249, 4882, 5147, 5150, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7055, 7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9110, 9111, 9223, 9276); also that the church of the Lord scattered throughout the whole world is before the Lord as one man (n. 9276), in like manner as is heaven, which is for this reason called the Greatest Man; and that the church where is the Word is as the heart and the lungs in that man; and that all outside the church live therefrom, as the members, the viscera, and all the other organs of the body live from the heart and the lungs (n. 2054, 2853, 7396).

9401. *Which Jehovah hath made* [*with you*] *upon all these words.* That this signifies that there is conjunction from the Lord through each and all things of the Word, is evident from the signification of the covenant which Jehovah made, as conjunction from the Lord—for making a covenant means conjoining to one's self (see n. 9396), and Jehovah in the Word is the Lord (n. 9373); and from the signification of all these words, as each and all things of the Word. For by the laws promulgated from mount Sinai is signified in a universal sense all Divine truth, consequently the Word as to each and all things thereof (n. 6752). That the Word is inspired as to every iota, may be seen above (n. 7933, 9094, 9198, 9349). Consequently through the Word there is conjunction with heaven, and through
2 heaven with the Lord, by each and all things thereof. It is said conjunction from the Lord, since the Lord conjoins

man to Himself, but not the converse; for all good of love and all truth of faith flow in from the Lord, and are received by man so far as he desists from evils (n. 9399); because there is no reciprocal influx given, that is, from man to the Lord, which is called by the learned physical influx (n. 6322, 9110, 9111, 9216); and moreover whatever comes from man, as from himself, is nothing but evil and falsity thence (n. 210, 215, 987, 5660, 5786). From this it is evident that the conjunction of man with the Lord is from the Lord, and not from man; that it appears otherwise, is a fallacy.

9402. Verses 9–11. *Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel, and there was under His feet as work of sapphire stone, and as the substance of heaven for clearness. And upon the sons of Israel set apart He laid not His hand: and they saw God, and did eat and drink.* "Then went up Moses, and Aaron, Nadab, and Abihu" signifies the Word in the internal and the external senses, and doctrine from both; "and seventy of the elders of Israel" signifies all who are in good from truths; "and they saw the God of Israel" signifies the coming and presence of the Lord in the Word; "and under His feet" signifies the ultimate sense which is the sense of the letter itself; "there was as work of sapphire stone" signifies what is translucent there from internal truths, and all things from the Lord; "and as the substance of heaven for clearness" signifies the translucence of the angelic heaven. "And upon the sons of Israel set apart" signifies those who are in the external sense alone separate from the internal; "He laid not His hand" signifies that truth is not there in its power; "and they saw God" signifies faith; "and did eat and drink" signifies instruction concerning the good and truth of worship.

9403. *Then went up Moses, and Aaron, Nadab, and Abihu.* That this signifies the Word in the internal and

the external senses, and doctrine from both, is evident from the representation of Moses and Aaron, as the Word in the internal and the external senses; and from the representation of Nadab and Abihu, the sons of Aaron, as doctrine derived from both — of which above (n. 9374, 9375).

9404. *And seventy of the elders of Israel.* That this signifies all who are in good from truths, is evident from the signification of seventy, as what is full, and therefore all things and all persons (see n. 6508); and from the signification of the elders of Israel, as those who are in good from truths, and in truths from good. For by the old in the Word are signified those who are in wisdom (n. 6524), thus those who are in the life of good from the doctrine of truth; and by Israel are signified those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), thus those who are in truths by which is good, and in good from which are truths (see n. 7957, 8234). From this it is plain that by the seventy elders of Israel are signified those who are in good from truths, and abstractedly good derived from truths. Similar things are signified in the internal sense by the Lord's seventy disciples (Luke x. 1, 17). The children of Israel were divided into twelve tribes, and over them were set twelve princes, and also seventy elders. By the twelve tribes were signified all truths and goods of the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by the twelve princes all primary truths (n. 5044); and by the seventy elders all
2 goods which are from truths. When mention is made of good which is from truths, the spiritual church is meant, for that church is in good from truths. He who is not acquainted with the arcana of the church and of heaven may think that all the good of the church is from truths, since good cannot be implanted except by truths; and that man cannot know what good is except by truths.

Nevertheless the good which is by truths is the good of the spiritual church, and viewed in itself is truth, which is called good when it comes to be of the will and of act, and thereby of the life. But the good which does not exist by truths but by the goods of mutual love, is the good of the celestial church, and this good viewed in itself is not truth, but good, inasmuch as it is the good of love to the Lord. This latter good was represented by the Jewish Church, but the former good by the Israelitish Church; wherefore there was a division into two kingdoms. What the difference is and of what nature between these two churches, and consequently between these two kinds of good, may be seen shown above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521). From what is adduced in these passages it may be evident that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven, and that of these the celestial heaven is the inmost or third heaven, and the spiritual heaven the middle or second heaven.

9405. *And they saw the God of Israel.* That this signifies the coming and presence of the Lord in the Word, is evident from the signification of seeing, when it is the Lord Who is seen, as His coming and presence (see n. 4198, 6893). That the God of Israel is the Lord, is plain from all those passages in the Word where He is called the Holy One of Israel and the God of Israel (n. 7091). The God of Israel is the God of the spiritual church, because by Israel is signified that church, as may be seen just above (see n. 9404). That it is the coming and presence of the Lord in the Word which is signified by, they saw the God of Israel, is because by the laws which were promulgated from mount Sinai is signified in an extended sense all Divine truth, thus the Word as to each and all things thereof (see

n. 6752, 9401). That the coming and presence of the Lord in the Word is signified, is because the Word is Divine truth proceeding from the Lord, and that which proceeds from the Lord is the Lord Himself. Wherefore they who read the Word and then look to the Lord, by acknowledging that all truth and all good are from Him and nothing from themselves, are enlightened and see truth and perceive good from the Word. This enlightenment is from the light of heaven, which light is the Divine truth itself proceeding from the Lord, for this appears as light before the angels in heaven (n. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608).

2 The coming and presence of the Lord in the Word is also meant by seeing the Son of Man, as foretold in Matthew: *Then shall appear the sign of the Son of Man . . . and they shall see the Son of Man coming in the clouds of heaven with power and glory* (xxiv. 30: see also n. 4060); for the cloud is the literal sense of the Word, and power and glory its internal sense. The literal sense of the Word is called a cloud because it is in the light of the world, and the internal sense is called glory because it is in the light of heaven (see Preface to Gen. xviii., and n. 5922, 6343, 6752, 8106, 8267, 8427, 8443, 8781). Moreover in the internal sense of the Word the Lord alone and His kingdom and church are treated of. From this comes the holy of the Word, and the coming and presence of the Lord with those who while they read the Word look, as already said, not to themselves, but to Him and the neighbor, the neighbor being the good of the fellow citizen, of one's country, of the church, and of heaven (n. 6818–6824, 8123). The reason is that they who look to the Lord suffer themselves to be elevated by Him into the light of heaven, but they who look to themselves do not suffer themselves to be so elevated, for they keep their view fixed on themselves and the world. From this it may be evident what is meant by seeing the Lord in the Word.

9406. *And under His feet.* That this signifies the ultimate sense which is the sense of the letter itself, is evident from the signification of feet, as natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); therefore the soles, under the feet, are the lowest or ultimate things of nature. That under the feet here means the ultimate sense of the Word, which is the sense of the letter, is because it is said of Divine truth or the Word, which is from the Lord and which is the Lord, as may be evident from what goes before; and the ultimate of truth Divine or of the Word is such as is the sense of the letter, which is natural, because for the natural man. That the sense of the letter holds within it an internal sense, which is respectively spiritual and celestial, is evident from all that has been hitherto shown concerning the Word. But the more worldly and corporeal man is, the less he apprehends this, since he does not suffer himself to be elevated into spiritual light, and thereby to see what the nature of the Word is, namely, that in the letter it is natural, and in the internal sense spiritual; for from the spiritual world or from the light of heaven may be seen lower things, even down to ultimate things, as to their quality, but not the reverse (n. 9401); and thus it may be seen that the Word is such in the letter. Because 2
the Word in the letter is natural, and by the feet are signified natural things, therefore the ultimate of the Word, just as the ultimate of the church, is called the place of the feet of Jehovah, and also His footstool, and likewise a cloud and darkness respectively — as in Isaiah: *They shall open thy gates continually . . . that men may bring unto thee the host of the nations, and that their kings may be brought. . . . The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of My sanctuary; and I will make the place of My feet honorable* (lx. 11, 13). Here the subject is the Lord and His kingdom and church. By the host of the nations are meant those who are in the goods of faith, and by kings

those who are in the truths of faith. That nations are those who are in the goods of faith, may be seen above (n. 1259, 1328, 1416, 1849, 4574, 6005); also that kings are those who are in truths (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). The glory of Lebanon or the cedar is spiritual good and truth; the fir tree, the pine, and the box tree are natural goods and truths that correspond; the place of the sanctuary is heaven and the church, and also the Word; the place of the feet is heaven, the church, and also the Word, in ultimates. The reason why it also is the Word is, that heaven is heaven from the Divine truth proceeding from the Lord, in like manner the church; and the Divine truth which makes the church and heaven is the Word. Wherefore also the inmost of the tent, where was the ark containing the law, is called the
3 sanctuary, for the law is the Word (n. 6752). Again in the same prophet: *The heavens are My throne, and the earth is My footstool* (lxvi. 1). In David: *Exalt ye Jehovah our God, and worship at the footstool of His feet: Holy is He. Moses and Aaron among His priests . . . He spake unto them in the pillar of cloud* (Ps. xcix. 5–7) — where the footstool of the feet of Jehovah, at which they should worship, is Divine truth in ultimates, and thus the Word. That Moses and Aaron in the representative sense are the Word, may be seen above (n. 7089, 7382, 9373, 9374); also that the cloud is the Word in the letter, or the Divine truth in ultimates (see Preface to Gen. xviii.: n. 4060, 4391, 5922, 6343, 6752, 8106, 8781); from which it is plain what is meant by speaking in the pillar of cloud.
4 Again: *We heard of Him in Ephrathah; we found Him in the fields of the wood. We will go into His tabernacles; we will bow down ourselves at the footstool of His feet* (Ps. cxxxii. 6, 7). Here the subject is the Lord and the revelation of Himself in the Word; to find Him in Ephrathah is to find Him in the spiritual celestial sense of the Word (n. 4585, 4594); in the fields of the wood is in the natural

or literal sense of the Word (n. 3220, 9011); the footstool of His feet is the Divine truth proceeding from the Lord in ultimates. Again: Jehovah *bowed the heaven . . . and thick darkness was under His feet. . . . He made darkness His hiding place . . . darkness of waters, thick clouds of the heavens. At the brightness before Him His thick clouds passed* (Ps. xviii. 9, 11, 12). Here the subject is the coming and presence of the Lord in the Word; the thick darkness under His feet is the sense of the letter of the Word; likewise the darkness of waters and the thick clouds of the heavens. That nevertheless the Divine truth, such as it is in the heavens, is in that sense, is signified by making darkness His hiding place; and that at the presence of the Lord the internal sense appears, such as it is in heaven, in its glory, is signified by His thick clouds passing at the brightness before Him. In Nahum: *Jehovah hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet* (i. 3) — where also the clouds are the Word in the sense of the letter, which sense likewise is the whirlwind and the storm, wherein Jehovah hath His way. When truth Divine shines through with man such as it is in heaven, from the very sense of the letter, then this sense is described by the feet and by their brightness as of burnished brass — as also in Daniel: *I lifted up mine eyes, and looked, and behold a Man clothed in linen, whose loins were girded with pure gold of Uphaz: His body also was like Tarshish, and His face as the appearance of lightning, and His eyes as lamps of fire, His arms and His feet like the shining of burnished brass, and the voice of His words like the voice of a multitude* (x. 5, 6). In this passage by a man clothed in linen is meant in the supreme sense the Lord, and because the Lord, the Divine truth is also meant, which is from Him, for the Divine truth which is from the Lord is the Lord Himself in heaven and in the church; truth Divine or the Lord in ultimates is meant by the arms and the feet being like the shining of burnished brass, also by

the voice of His words being like the voice of a multitude,
7 in like manner in Ezekiel (i. 7). The successive states of the church on this earth as to the reception of truth Divine proceeding from the Lord are also meant by the image seen by Nebuchadnezzar, of which it is thus written in Daniel: *The head of the image was fine gold, his breast and his arms silver, his belly and his thighs brass, his legs iron, his feet part iron, and part clay* which did not cohere. And a stone out of the rock broke in pieces the iron, the clay, the brass, the silver, and the gold (ii. 32–35). The first state of the church as to the reception of truth proceeding from the Lord is meant by the gold, since by gold is signified celestial good, which is the good of love to the Lord (n. 113, 1551, 1552, 5658, 8932); the second state by the silver, which is spiritual good, which is the good of faith in the Lord and of charity toward the neighbor (see n. 1551, 2954, 5658, 7999); the third state by the brass, which is natural good (n. 425, 1551); and the fourth state by the iron, which is natural truth (n. 425, 426); the clay is falsity which does not cohere with truth and good. That a stone out of the rock broke in pieces the iron, the brass, the silver, and the gold signifies that the church as to the reception of truth from the Word perishes when falsity and evil are confirmed by the literal sense of the Word, as is the case when the church is in its last state, when it is no longer in any heavenly love, but only in worldly and corporeal love. Such was the Word as to its reception among the Jewish nation when the Lord came into the world; and such is the Word with many at this day, insomuch that it is not even known that there is anything internal in the Word. If it were to be told that there is something internal and what its nature is, it would not be received; when yet in the most ancient times, which were signified by gold, in the sense of the letter of the Word nothing else was seen than what is heavenly, almost abstractedly from the letter. From these things it may now be evident that by the God of

Israel as seen under the feet is signified the Word in the ultimate sense, which is the sense of the letter.

9407. *There was as work of sapphire stone.* That this signifies what is translucent there from internal truths, and all things from the Lord, is evident from the signification of work of sapphire stone, as the quality of the literal sense of the Word when the internal sense is apperceived within it, accordingly when the Divine truth proceeding from the Lord, such as it is in heaven, shines through. For the Word is Divine truth proceeding from the Lord, which in its origin is Divine, and in its progress through the heavens in the inmost heaven is celestial, in the second or middle heaven is spiritual, in the first or lowest heaven is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter, which is for man. From this it is plain that this latter sense, which is the last in order, contains within it the spiritual and the celestial senses and inmostly the Divine itself; and as these senses are contained in the last or literal sense, and become apparent to those who apprehend the Word spiritually, it is therefore represented by the work of sapphire, which transmits the rays of heavenly light, or is translucent. That 2
some idea of this translucence may be presented, let human speech be taken for example. This in its first beginning is the end which a man desires to set forth by speech. This end is his love; for what a man loves, this he has for an end. From this flows the thought of the man, and at last his speech. That this is so, every one who reflects well may know and apperceive. That the end regarded is the first of speech, is evident from the general law that in all intelligence an end is regarded, and that without an end there is no intelligence. And that thought is the second element of speech flowing from the first, is also manifest; for no one can speak without thought, nor think without an end in view. That from this follows the speech of words, and that this is the ultimate which properly is called speech,

is known. This being so, the man who attends to the speech of another does not attend to the expressions or words of the speech, but to their meaning which is of the thought of him who speaks; and he who is wise attends to the end for the sake of which the person so speaks from thought, that is, what he intends and what he loves. These three things are present in the speech of man, and these
3 the speech of words serves as an ultimate plane. From this comparison an idea may be formed concerning the Word in the letter; for this is no otherwise attended to and apperceived in heaven than as is the thought of man which is presented by the speech of words; and in the inmost heaven than as the intention or end is attended to. But the difference is that the sense of the letter of the Word when it is read by man, is not heard nor apperceived in heaven, but only the internal sense, since in heaven only the spiritual and celestial senses of the Word are perceived, and not its natural sense. Thus one sense passes into another, because they correspond; and the Word is written by pure correspondences. From this it is plain what is meant by the translucency which is signified by work of sapphire,
4 when said of the Word. But he who cannot think intellectually, that is, abstractedly from things material, cannot apprehend these things, nor indeed that there can be any other sense in the Word than that which stands forth in the letter. If he be told that there is within that sense a spiritual sense which is of truth, and within this a celestial sense which is of good, and that these senses shine forth from the literal sense, he will at first be amazed, and afterward he will reject the idea as of no account, and at last he will ridicule it. That there are such persons at this day in the Christian world, especially among the learned of the world, has been shown me by living experience; also that they who reason against the above truth claim to be wiser than those who affirm it; when yet in the early ages, which were called the golden and the silver ages, learning consisted in speak-

ing and writing in such manner that the sense of the letter was not attended to, farther than as the hidden wisdom shone through it—as may be clearly evident from the oldest books, even among the Gentiles, and likewise from remains in their languages; for their chief knowledge was the knowledge of correspondences and that of representations, which knowledges at this day are among the things that have been lost. That under the Lord's feet there was seen as it were 5
work of sapphire stone, and that this signifies the translucence of the Word in the sense of the letter, is because a stone in general signifies truth, and a precious stone truth translucent from the Divine of the Lord. That a stone in general signifies truth, may be seen above (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940–8942); also that a precious stone signifies truth translucent from the Divine of the Lord. This was signified by the twelve precious stones in the breast-plate of Aaron, which was called Urim and Thummim (n. 3862, 6335, 6640). In like man- 6
ner in Ezekiel: *Full of wisdom, and perfect in beauty, thou wast in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the chrysoprase, and the carbuncle, and gold: the workmanship of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared. . . . Thou wast perfect in thy ways in the day that thou wast created* (xxviii. 12, 13, 15) —speaking of Tyre, by which is signified the church as to the interior knowledges of truth and of good (n. 1201); her intelligence and wisdom, such as it had been in her infancy, that is, in the first age, is described by these precious stones; the day that she was created signifies the first state when they were regenerated, for creation in the Word is regeneration, or the new creation of man (see n. 16, 88). Like things are signified by the precious stones 7
in the Apocalypse: *The foundations of the wall of the city were adorned with all manner of precious stones. The first*

foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (xxi. 19, 20)—describing the holy Jerusalem coming down out of heaven, by which is meant a new church among the nations, after the church at this day which is in our European world has been vastated; the precious stones which are the foundations, signify truths
8 Divine translucent in the ultimate of order. Truth Divine translucent in the ultimate of order, which is the Word in the letter, is especially signified by the sapphire—as in Isaiah: *O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones with antimony, and lay thy foundations in sapphires* (liv. 11)—speaking also of the church which was to succeed the former, which is meant by the desolate having more sons than the married wife (verse 1); setting stones stands for arranging the truths of the church; foundations in sapphires, for truths
9 translucent in ultimates. The same is signified by sapphire in Jeremiah: *Her Nazirites were purer than snow, they were whiter than milk, they were more ruddy as to bones than pearls,* their polishing was sapphire* (Lam. iv. 7). Nazirites in the representative sense signified the Lord as to the Divine natural (n. 3301, 6437), and therefore also Divine truth proceeding from Him in ultimates, that is, the Word in the sense of the letter; for the hair, which is meant here by the Nazirites who are said to be purer than snow and whiter than milk, signifies truth in ultimates (n. 3301, 5247, 5570), purity and whiteness being predicated of truth (n. 3301, 5319); the bones which were ruddy are external truths, which are the lowest, and which serve the others as servants (n. 6592, 8005); ruddiness is predicated of the good of love which is in truths (see n. 3300). Hence it is plain that a sapphire is truth in

* "Rubies" in n. 3300.

ultimates translucent from internal truths. In Ezekiel: 10
Above the expanse that was over the head of the cherubim was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was a likeness as the appearance of a man sitting upon it (i. 26; x. 1). The cherubim are the guard and providence of the Lord lest there should be any approach to Him except through good (n. 9277); the throne upon which was the appearance of a man is Divine truth from the Divine good of the Lord (n. 5313, 6397, 9039). From this it is plain that a sapphire stone is truth translucent from internal truths — the stone meaning truth, and sapphire translucence. That all things of the Word are 11
translucent from the Lord, is because Divine truth which is from the Lord is the one only thing from which all things exist; for that which is first is the one only thing in the things which follow and are derived from it, inasmuch as from it they are and exist; and Divine truth is the Lord. Wherefore also in the supreme sense of the Word nothing is treated of but the Lord alone, His love, His providence, His kingdom in the heavens and on earth, and especially the glorification of His Human. That Divine 12
truth is the Lord Himself, is plain from this, that whatever proceeds from any one is himself, as what proceeds from a man while he is speaking or acting is from his voluntary and intellectual; and the voluntary and the intellectual make the man's life, thus the man himself. For man is not man from the form of the face and the body, but from the understanding of truth and the will of good. From this it may be evident that what proceeds from the Lord is the Lord; that this is Divine truth, has been frequently shown in what goes before. But he who does not 13
know the arcana of heaven may think that with Divine truth proceeding from the Lord the case is not different from that of speech proceeding from man; and yet Divine truth is not speech, but it is the Divine filling the heavens,

just as light and heat from the sun fill the world. This may be illustrated by the spheres which emanate from angels in heaven (n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063, 8630, 8794, 8797), and which, as may be seen in the passages cited, are spheres of truth of faith and of good of love from the Lord. But the Divine sphere which proceeds from the Lord and is called Divine truth, is universal, and as just said fills the whole heaven and makes the whole of life there. It appears there before the eyes as light which illumines not only the sight, but also the minds; it is the same also which makes with man the understanding. This is meant in John: *In Him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world . . . and the world was made by Him* (i. 4, 9, 10)—where Divine truth, which is called the Word, is spoken of, and it is said that
14 the Divine truth or the Word is the Lord Himself. This light, which is Divine truth proceeding from the Lord, was pictured by the ancients by radiant circles of a golden color around the head and body of God, Whom they represented as a man, for the ancients had no other perception
15 of God than under a human form. When man is in good, and from good in truths, he is then elevated into this Divine light, and more interiorly according to the quantity and quality of his good. From this he has a general enlightening, in which from the Lord he sees innumerable truths which he perceives from good; and then he is led by the Lord to apperceive and to be imbued with those truths that agree with the good, and this as to the most minute particulars in such order as is conducive to his eternal life. It is said as to the most minute particulars, inasmuch as the universal providence of the Lord is universal because it is in minute particulars, for particulars taken together are called a universal (n. 1919, 6159, 6338, 6482, 6483, 8864, 8865).

9408. *And as the substance of heaven for clearness.* That this signifies the translucence of the angelic heaven, is evident from the signification of heaven, as the angelic heaven—of which in what follows; and from the signification of clearness or purity of substance, when it is said of heaven, as translucence. It shall be stated briefly what is meant by the translucence of the angelic heaven with reference to the Word. The angelic heaven is said to be translucent when truth Divine shines through it. For the whole heaven is nothing but a receptacle of truth Divine, every angel in fact being a reception of it in particular, and therefore all the angels or the whole heaven being a reception of it in general. Wherefore heaven is called the dwelling-place of God, and also the throne of God, because by dwelling-place is signified truth Divine proceeding from the Lord and received in the inmost heaven, which relatively is good (n. 8269, 8309); and by throne is signified truth Divine from the Lord received in the middle heaven (n. 5313, 6397, 8625, 9039). Inasmuch as it is truth Divine, such as is in the heavens, which shines through from the sense of the letter of the Word, therefore it is the angelic heaven which shines through; for the Word is Divine truth accommodated to all the heavens, and it conjoins the heavens with the world, that is, angels with men (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From these things it is plain what is meant by the translucence of the angelic heaven. That heaven in the internal sense 2
means the angelic heaven, is from correspondence and also from the appearance. Wherefore when mention is made in the Word of the heavens, also of the heavens of heavens, in the internal sense are meant the angelic heavens. For the ancients had no other idea of the visible heaven than that the heavenly inhabitants dwelt there, and that the stars were their habitations. Similar also at this day is the idea of the simple, and especially of little children. So also it is usual to look upward to heaven when God is wor-

shipped. This is also from correspondence; for in the other life a heaven with stars is seen, yet not the heaven which is seen by men in the world; but it is a heaven which is apparent according to the state of intelligence and wisdom of the spirits and angels. The stars there are [representative of] knowledges of good and truth, and the clouds which are sometimes seen under the heaven are of various signification according to their colors, their translucence, and their movements; the blueness of heaven is from truth transparent from good. From these things it may be evident that by the heavens are signified the angelic heavens; but by the angelic heavens are signified truths Divine, since angels are receptions of truth Divine
3 proceeding from the Lord. Similar things are signified by the heavens in David: *Praise Jehovah, ye heavens of heavens, and ye waters that are above the heavens* (Ps. cxlviii. 4). Again: *Sing praises unto the Lord, that rideth upon the heaven of heaven of old* (Ps. lxviii. 32, 33). Again: *By the word of Jehovah were the heavens made, even all the host of them* (Ps. xxxiii. 6). Again: *The heavens declare the glory of God; and the firmament sheweth His handywork* (Ps. xix. 1). In the Book of Judges: *Jehovah, when Thou wentest forth out of Seir . . . the earth trembled, the heavens also dropped, the clouds also dropped water* (v. 4). In Daniel: The horn of the he-goat *grew, even to the host of the heavens; and some of the host and of the stars it cast down to the earth, and trampled upon them* (viii. 10). In Amos: The Lord Jehovih *buildeth His stories in the heavens* (ix. 6). In Malachi: If there be meat in My house, I will *open you the windows of heaven, and pour you out a blessing* (iii. 10). In Isaiah: *Look down from the heavens, and behold from the habitation of Thy holiness and of Thy glory* (lxiii. 15). In Moses: *Blessed of Jehovah be the land of Joseph, for the precious things of heaven, for the dew* (Deut. xxxiii. 13). In Matthew: *Jesus said, Swear not*

. . . *by the heaven; for it is the throne of God. . . . He that sweareth by the heaven sweareth by the throne of God, and by Him that sitteth thereon* (v. 34; xxiii. 22). In these passages, and in many others, by the heavens are signified the angelic heavens; and because the Lord's 4
heaven in the earths is the church, by heaven is also signified the church—as in the following passages: *I saw a new heaven and a new earth: for the former heaven and the former earth were passed away* (Apoc. xxi. 1). In Isaiah: *Behold, I create new heavens and a new earth: therefore the former things shall not be remembered, nor come up to mind* (lxv. 17). Again: *The heavens shall vanish away like smoke, and the earth shall wax old like a garment* (li. 6). Again: *I clothe the heaven with blackness, and I make sackcloth a covering* (l. 3). In Ezekiel: *I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light in heaven will I make dark, and will set darkness upon the earth* (xxxii. 7, 8). In Matthew: *After the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (xxiv. 29). What is here signified by the sun, the moon, the stars, and the powers of the heavens, may be seen above (n. 4056–4060). In Isaiah: *O Jehovah, the God of Israel . . . Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth* (xxxvii. 16). Again: *I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself* (xliv. 24). Again: *Jehovah that created the heavens . . . that formed the earth and made it; He established it, He created it not a waste* (xlv. 18). That by heaven and earth in the above passages and in 5
others is signified in the internal sense the church—by heaven the internal church, and by earth the external

church — may be seen above (n. 1733, 1850, 2117, 2118, 3355, 4535). Thus it is plain that in the first chapters of Genesis, where it is said, *In the beginning God created the heaven and the earth* (i. 1); *and the heavens and the earth were finished, and all the host of them* (ii. 1), by the creation is meant a new church; for the creation there means a new regeneration, which is also called a new creation, as may be seen from what was shown in the explications of those chapters.

9409. *And upon the sons of Israel set apart.* That this signifies those who are in the external sense alone separate from the internal, is evident from the representation of the sons of Israel who were apart or separated from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, and of whom it is said (verse 2) that they should not go up, as those who are in the external sense of the Word separate from the internal — of which above (n. 9380). It shall be briefly stated here who they are, and of what nature, who are in the external sense of the Word separate from the internal. They are such as draw from the Word no doctrine of charity and faith, but who abide solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word apart from the internal, are also in external worship apart from internal, worshipping external things as holy and Divine, and also believing that these things are in themselves holy and Divine, when yet they are holy and Divine only from internals. That such were the sons of Jacob may be seen above (n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806,
2 8871). But let examples illustrate this. They believed that they were pure from all sin and from all guilt when they offered sacrifices and did eat of the sacrifices; conceiving that the sacrifices in their external form apart from

the internal were the most holy things of worship, and consequently that the oxen, bullocks, lambs, she-goats, sheep, rams, and he-goats were holy, and that the altar was the most holy of all; in like manner they conceived of the bread of the bread-offerings, and of the wine of the drink-offerings. They believed also that when they washed their garments and their bodies, they were altogether clean; in like manner that the perpetual fire of the altar and the fires of the lamp were holy of themselves, likewise the bread of presence, and also the oil of anointing, besides other things. The reason why they so believed was that they had rejected everything internal, insomuch that they were not even willing to hear anything about internal things—as that they should love Jehovah for Himself, and not for their own sake, that they might be exalted to dignities and to wealth above all the nations and the peoples in the whole world. Therefore also they were not willing to hear of the Messiah, that He was to come for their salvation and for their eternal happiness, but only that His coming would be for their benefit, that they might have preëminence over all in the world. Neither were they willing to hear anything about mutual love and charity toward the neighbor for the sake of the neighbor and his good, but only for the sake of themselves, so far as he should favor them. They made nothing of cherishing an unfriendly disposition, of bearing hatred, of exercising revenge and cruelty, provided they had the least cause for it. They would have believed 3
and acted altogether otherwise, if they had been willing to receive the doctrine of love and of faith in the Lord and of charity toward the neighbor. Then they would have known and believed that the burnt-offerings, sacrifices, bread-offerings, drink-offerings, and eating of the sacrifices did not purify them from any guilt and sin, but that they were purified by the worship of God and by repentance from the heart (Deut. xxxiii. 19: Jer. vii. 21–23: Mic. vi. 6–8: Hosea vi. 6: Ps. xl. 6, 8; li. 17–19: 1 Sam. xv. 22);

in like manner that the washings of garments and of the body do not make any one clean, but purifications of the heart; in like manner also that the fire of the altar, and the fires of the lamp, also the bread of presence, and likewise the oil of anointing, were not holy of themselves, but by virtue of the internal things which they signified; and that when they were in holy internal things, they were then holy, not from themselves, but from the Lord, from Whom is everything holy. The children of Israel would have known these internal things if they had received the doctrine of love and charity, since this teaches what the external things involve. From this doctrine also the internal sense of the Word is known, since the internal sense of the Word is the very doctrine itself of love to the Lord and of charity toward the neighbor, which also the Lord teaches in saying that on those two commandments hang
4 all the law and the prophets (Matt. xxii. 37–40). The case is nearly the same at this day in the Christian world, where, inasmuch as there is no doctrine of love to the Lord and of charity toward the neighbor, it is scarce known what celestial love is, and what spiritual love, which is charity, is. Therefore they are in external things apart from any internal; for the good of celestial and spiritual love, and the truth of faith therefrom, constitute the internal of man. Wherefore at the present day also the external sense of the Word without doctrine as a rule and guide is bent at will. For the doctrine of faith apart from the doctrine of love and charity is like the shade of night; but the doctrine of faith from the doctrine of love and charity is like the light of day, since the good which is of love and charity is as a flame, and the truth of faith as the
5 light therefrom. Inasmuch as in the Christian world men at this day are of such a character, namely, in externals apart from any internal, therefore scarce any are affected by truth for the sake of truth. Wherefore they do not even know what good is, what charity is, and who is the

neighbor, also what the internal of man is; neither do they know what heaven and what hell are, nor that every one has life immediately after death. Such of them as remain in the doctrines of their own church do not care whether they be false or true. They learn them and confirm them, not for the sake of exercising the good of charity from the heart, nor for the sake of the salvation of their souls and their eternal happiness, but for the sake of prosperity in the world, that is, in order that they may gain reputation, honors, and wealth. Wherefore they have no enlightenment when they read the Word, and they will wholly deny that there is anything internal in the Word, except that which is apparent in the letter. But on this subject, by the Divine mercy of the Lord, more shall be said elsewhere from experience.

9410. *He laid not His hand.* That this signifies that truth is not there in its power, is evident from the signification of the hand, as power which is exerted through truth. That the hand stands for power may be seen above (n. 878, 3091, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133); and that it is through truth (3091, 3502, 6344, 6423, 8304); also that all the power of truth is from good, thus through good from the Lord (n. 6948, 8200, 9327). From this it is plain that by the words, He laid not his hand upon the sons of Israel set apart, is signified that truth is not in its power with those who are in the external sense of the Word separate from the internal. The reason why truth is not in its power with these is, that they are separated from heaven, and therefore from the Lord; for the Word conjoins man to heaven and through heaven to the Lord, since all things which are of the sense of the letter of the Word correspond to spiritual and celestial things in which angels are, with which there is no communication if the Word is understood only according to the letter, and not at the same time according to any doc-

trine of the church, which is the internal of the Word.
2 Let us take for example the words of the Lord to Peter: *Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 18, 19); in like manner His words to the disciples: *Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven* (Matt. xviii. 18). They who are in the external sense of the Word separate from the internal, consequently who are separated from the true doctrine of the church, persuade themselves that such a power was given by the Lord to Peter, and also to the rest of the Lord's disciples. From this persuasion arose that infernal heresy that it is in human power to let into heaven and to shut out from heaven whomsoever it will; when yet according to the true doctrine of the church, which is also the internal of the Word, the Lord alone has that power. Wherefore they who are in the external sense of the Word and at the same time in its internal sense, understand that these things were said concerning faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord Himself has that power, and in no wise any man.
3 That this is so, may be evident from the representation of Peter and of the twelve disciples, also from the signification of a rock, and likewise from the signification of keys. That Peter represented faith, may be seen in the preface to Genesis xviii. and xxii. (also n. 3750, 4738, 6000, 6073); and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love (n. 3488, 3858, 6397). That a rock signifies the Lord as to faith and thus faith which is from the Lord, may be seen above (n. 8581); and that keys signify power

is evident from the passages in the Word where keys are named—as in the Apocalypse: *I am the first and the last: He that liveth, and was dead: but behold, I am alive for evermore; and I have the keys of hell and of death* (i. 18). Again: *These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and He that shutteth, and no man openeth* (iii. 7). And in Isaiah: *The key of the house of David will I lay upon His shoulder; that He may open, and none shall shut, and He may shut, and none shall open* (xxii. 22). That in these passages a key is power, is manifest; also that the power belongs to the Lord alone. From this it may be evident of what quality they are who 4
are in the external sense of the Word separate from the internal, namely, that they have no conjunction with heaven, and thus none with the Lord—as is the case with those who explain these words of the Lord to Peter and to the disciples according to the letter, and thus arrogate to themselves the power of saving mankind, and make themselves gods of heaven and earth, and this from an insane love of self and the world. Every one who thinks from sound reason may see and apprehend that man cannot remit one single sin, since sin is not remitted except by the formation of a new life, that is, by regeneration from the Lord. That regeneration continues even to the end of man's life in the world, and afterward to eternity, may be seen above (n. 8548–8553, 8635–8640, 8742–8747, 8853–8858, 8958–8969). What truth in its power is, shall also be briefly 5
told. That angels are called powers in the Word, and also that they are powers, is known in the church. Yet they are not powers from themselves, but from the Lord, since they are recipients of truth Divine which is from the Lord. They have such power from the Lord that one of them can drive away, shut up in the hells, and restrain a thousand of the diabolical crowd. For truth Divine which is from the Lord fills the heavens, and makes the heavens;

and if you will believe it, all things are made and created by it. The Word, which was in the beginning with God, and which was God, by which all things were created, and by which the world was made (John i. 1–14), is Divine truth. That this is the one only substantial thing, from which are all things, few are able to apprehend, as no other idea is at this day held concerning Divine truth than as of the speech of the mouth of one in authority, in accordance with which his commands are executed; but what idea ought to be held concerning it, may be seen above (n. 9407). The omnipotence of Divine truth which is from the Lord is described in many passages in the Word—as in the Apocalypse: *There was war in heaven: Michael and his angels warred against the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. . . . They overcame him by the blood of the Lamb, and by the word of their testimony* (xii. 7, 8, 11). That the blood of the Lamb is the Divine truth proceeding from the Divine Human of the Lord, may be seen above (n. 4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395); and that the word of their testimony is truth Divine which is received is
6 plain. They who are in the external sense of the Word separate from the internal, who are therefore separated from the true doctrine of the church, understand this prophetic saying no otherwise than according to the letter—namely, that by blood is meant blood, and thus the passion of the Lord, when yet it is the Divine truth proceeding from the Lord that is there meant by the blood. They who are in the true doctrine of the church may know that they are not saved by blood, but by hearing truth Divine, and doing it; thus that they are saved who suffer themselves to be regenerated by the Lord by means of the Divine truth. This all are able to know, to apprehend, to see, and to perceive, who are in enlightenment from the Lord, thus all who are in the good of charity and of faith,

for these are they who are enlightened. This I can confess, that when I read of the blood of the Lamb and think of the blood of the Lord, the angels who are with me know no otherwise than that I read of the Divine truth proceeding from the Lord, and that I think about that. But let the simple remain in their doctrine, that they are saved by the blood of the Lord, provided they live in accordance with His Divine truth; for they who so live are enlightened in the other life.

9411. *And they saw God.* That this signifies faith, is evident from the signification of seeing God, as being gifted with intelligence and faith; for seeing in the internal sense is seeing spiritually, and seeing spiritually is seeing from faith; therefore seeing in the Word signifies having faith (n. 2325, 3863, 3869, 4403–4421, 5400, 6805, 9128). That they saw the God of Israel, that is, the Lord, is because the laws promulgated from mount Sinai signify in a broad sense the Word in its whole complex; and the Word is Divine truth from the Lord, which in its supreme sense treats of the Lord alone. Wherefore they who are in enlightenment when they read the Word see the Lord; and this takes place from faith and from love. This is effected in the Word alone, and not in any other writing whatsoever. From this it is plain why Moses, Aaron, Nadab, and Abihu, and the seventy elders saw the Lord. That He was seen by them and not by the sons of Israel who were set apart, is plain from verses 9 and 10 which precede; for it is there said that Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and in this verse it is said, And upon the sons of Israel set apart He laid not His hand. The reason why the former saw God, and not the latter, was that Moses and Aaron represented the Word as to the internal and the external senses (n. 9374), and Nadab and Abihu represented doctrine derived from each sense (n. 9375), and the seventy elders represented all who are in good from

truths thence derived (n. 9376, 9404); but the sons of Israel who were set apart represented those who are in the external sense of the Word separate from the internal.

9412. *And did eat and drink.* That this signifies instruction concerning the good and truth of worship, is evident from the signification of eating, as conjunction and appropriation of good (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643); and from the signification of drinking, as conjunction and appropriation of truth (see n. 3089, 3168, 4017, 4018, 5709, 8562). That it also means instruction, namely, eating instruction concerning good, and drinking instruction concerning truth, is because spiritual food is all the good of faith from which comes wisdom, and spiritual drink is all the truth of faith from which comes intelligence (see n. 56–58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003). Therefore among the ancients were instituted banquets, feasts, dinners, and suppers, in order that they might be consociated by the things of wisdom and intelligence (see
2 n. 3596, 3832, 5161, 7836, 7996, 7997). Wherefore feasts, dinners, and suppers in the Word signify consociations as to faith and love — as in Matthew: *Many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens* (viii. 11). In Luke: Jesus said unto the disciples, Ye shall *eat and drink at My table in My kingdom* (xxii. 30). Again: *Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them sit down to meat, and shall Himself come and serve them* (xii. 37). In John: *The disciples prayed Jesus, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of* (iv. 31, 32). Again: *Jesus said, I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever* (vi. 51). That heavenly bread

is here meant, is plain. Heavenly bread is every good of love and of faith from the Lord (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323). That eating and drinking signify being instructed concern- 3
ing the good and truth of faith, is evident from the following passages — in Luke: *Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know not whence ye are; depart from Me all ye workers of iniquity* (xiii. 26, 27) — where eating and drinking in the Lord's presence stand for instructing from the Word concerning the goods and truths of faith; teaching in the streets stands for preaching truth from the Word of the Lord, for preaching was formerly done in the streets, streets signifying the truths of doctrine of the church (n. 2336). In Isaiah: *Every one that thirsteth, come ye* 4
to the waters, and he that hath no silver, come ye, buy, and eat; come, buy wine and milk without silver and without price. Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? hearkening hearken unto Me, and eat ye that which is good, that your soul may delight itself in fatness. Incline your ear, and come unto Me; hear, that your soul may live. . . . Behold, I have given him for a witness to the peoples, for a prince and lawgiver to the nations (lv. 1–4). That eating and drinking here mean being instructed by the Lord, and that waters, wine, milk, bread, and fatness are what are of the truth and good of faith from Him, is plain, for it is said, Incline your ear, come unto Me; hear, that your soul may live; behold, I have given him for a witness to the peoples, for a prince and lawgiver to the nations. And in Ezekiel: *Behold, I will break the staff of bread* 5
in Jerusalem; that they may eat bread by weight, and with carefulness; and drink water by measure, and with astonishment: that they may want bread and water . . . and pine away because of their iniquity (iv. 16, 17) —

where eating bread and drinking water stand for being instructed in the goods and truths of faith (n. 9323). In like manner in Amos: *Behold, the days come . . . that I will send a famine in the land, not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah* (viii. 11). That a famine for bread and a thirst for water are a scarcity and a deficiency of the knowledges of good and truth, may be seen above (n. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5568, 5576, 5579,
6 5893, 6110). From these things it may be evident what is signified by the eyes of the disciples being opened, and their knowing the Lord, when He brake bread and gave it to them (Luke xxiv. 29–31); for breaking the bread and giving it to them signifies in the spiritual world instructing in the good and truth of faith, by means of which the Lord is seen; also what is signified by the bread and wine, and by eating and drinking in the Holy Supper; and again what is signified by the Lord's saying unto His disciples after its institution, that He would not drink of that fruit of the vine until that day when He should drink it with them new in the Father's kingdom (Matt. xxvi. 26–29). The reason why eating and drinking mean instruction concerning the good and truth of worship, is, that it was done after the sacrifices, and likewise of the sacrifices, and the sacrifices represented in general all worship (see n. 9391).

9413. Verses 12–15. *And Jehovah said unto Moses, Come up to Me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I will write to teach them. And Moses rose up, and Joshua his minister: and Moses went up to the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath words, let him come near unto them. And Moses went up to the mount, and the cloud covered the mount.* "And Jehovah

said unto Moses" signifies instruction from the Lord for those who are in the external sense; "Come up to Me into the mount, and be there" signifies the presence of the Lord with them through an intermediate; "and I will give thee the tables of stone" signifies the book of the law, that is, the Word in the whole complex; "and the law and the commandment" signifies truth in general and in particular; "which I will write to teach them" signifies for remembrance and for instruction. "And Moses rose up, and Joshua his minister" signifies the Word and the representative; "and Moses went up to the mount of God" signifies toward heaven. "And he said unto the elders" signifies those who are in the external sense alone; "Tarry ye here for us" signifies that they should abide in it; "until we come again unto you" signifies even to an answer; "and, behold, Aaron and Hur are with you" signifies the doctrine of truth from such Word; "whosoever hath words, let him come near unto them" signifies that falsities were thereby to be removed. "And Moses went up to the mount" signifies to heaven; "and the cloud covered the mount" signifies the externals of the Word.

9414. *And Jehovah said unto Moses.* That this signifies instruction from the Lord for those who are in the external sense, is evident from the signification of saying, as instruction, when it involves things which follow and give instruction (see also n. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041)—that it is from the Lord is because by Jehovah in the Word is meant the Lord (see n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315); and from the representation of Moses, as that which mediates between the Lord and the people, thus the Word as to its holy external, for this it is which mediates. That Moses now begins to have this representation, is evident from the series of what follows. For that people was in

the external of the Word, and therefore in the external of worship separate from an internal (n. 9380). They who are of such a character cannot in any wise have holy communication with the Lord, still less conjunction, except through an intermediate. How the case in regard to this
2 is, will be more fully explained below (n. 9419). That this people was in the external sense of the Word separate from the internal, and consequently in such worship, is very manifest from what follows. For, after forty days they fell back altogether and worshipped a golden calf instead of Jehovah. Wherefore also Moses then cast away the tables out of his hand, and brake them; and afterward he was commanded to hew out other tables, upon which the same words should be written. By this was signified that this people was not in any wise willing to acknowledge any doctrine from the internal sense of the Word, such as it is in heaven, but only doctrine from its external sense separate from the internal, such as is even at this day among them. Wherefore also that people was no longer called the people of Jehovah, but the people of Moses — as in the chapter which follows: *Jehovah spake unto Moses, Go, get thee down; for thy people, which thou madest to come up out of the land of Egypt, have corrupted themselves* (xxxii. 7). Again: *Jehovah spake unto Moses, Depart, go up* hence, thou and the people which thou hast made to come up out of the land of Egypt* (xxxiii. 1). On that account also they were afterward removed from the mount: *No man shall come up with thee, and also no man shall be seen in all the mount; and no flock nor herd shall feed from before that mount* (xxxiv. 3); for by mount Sinai is signified the law or Divine truth and the Word such as it is in heaven, thus also heaven (n. 8399, 8753, 8793, 8805). The reason why Moses previously represented the Word in general, that is, both as to its internal sense and as to its external

* The Latin has *descende*, plainly a slip for *ascende*.

sense, was, that the subject was then the promulgation of the law, which signified a revelation of Divine truth in general; for it was the beginning of revelation, inasmuch as all else in the Word was written afterward.

9415. *Come up to Me into the mount, and be there.* That this signifies the Lord's presence with them through an intermediate, is evident from the signification of coming up, as elevation toward higher, that is, interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007), and thus conjunction with them (n. 8760, 9373). That it means the presence of the Lord is because it is said, Come up to Me into the mount, and be there; for by Jehovah, to Whom he was to go up, is meant the Lord (see above, n. 9414), and by mount Sinai is signified the Word which is from the Lord, thus in which the Lord is (n. 8399, 8753, 8793, 8805), consequently also heaven; for the Word is Divine truth proceeding from the Lord, and heaven is the receptacle of truth Divine, thus of the Lord Himself, as has been frequently shown above. From this it is plain that by coming up to Jehovah into the mount is signified the presence of the Lord. The reason why His presence with the people is through an intermediate, is, that Moses now represents the people as their head, and therefore as mediating, as was said just above (n. 9414). It is said 2
the presence of the Lord with them through an intermediate, because the Lord makes Himself present with man, but not man with the Lord. For all good of love and all truth of faith come from the Lord, and nothing at all of good and of truth comes from man. Wherefore the presence of the Lord is with those who admit Him; that is, with those who in faith and love receive truth Divine which is from Him. That the Lord comes to these, and not they to Him, the Lord Himself teaches in John: *If a man love Me, he will keep My word . . . and We will come unto him, and make Our abode with him* (xiv. 23). Again: *He that abideth in Me, and I in*

him, the same beareth much fruit; for apart from Me ye can do nothing (xv. 5). And again: *A man can receive nothing, except it have been given him from heaven* (iii. 27).

9416. *And I will give thee the tables of stone.* That this signifies the book of the law or the Word in the whole complex, is evident from the signification of tables, or tablets, as that whereon were written the things which are of doctrine and life, here the things which are of heavenly doctrine and of a life in accordance therewith. That these tables signify the book of the law, that is, the Word in the whole complex, is because the things which were inscribed on them contained in general all things which are of heavenly life and doctrine. Wherefore also those things which were inscribed on them are called *the ten words* (Exod. xxxiv. 28: Deut. x. 4); for by ten in the internal sense are signified all, and by words are signified the truths which are of doctrine, and the goods which are of life. That ten means all, may be seen above (n. 3107, 4638, 8468, 8540); also that words mean truths and goods which are of life and doctrine (n. 1288, 4692, 5272). For this reason these tables signify the Word in the whole complex; in like manner as the law, which in a restricted sense signifies what was inscribed on these tables, in a less restricted sense the Word written by Moses, in a broad sense the historic Word, and in the broadest sense the Word in its whole complex—as may be seen shown above (n. 6752). Moreover the things which were inscribed on these tables were the first of the revelation of Divine truth, and were proclaimed by the Lord before all the people of Israel with the living voice. The things which are first signify all the rest in their order; and their being proclaimed by the Lord with the living voice signifies immediate Divine inspiration also in the rest. The reason why these tables were of stone was that stone signifies truth (n. 643, 1298, 3720, 6426), peculiarly truth in ultimates (n. 8609); truth Divine in ultimates is

the Word in the letter, such as it is on this earth (n. 9360). The reason why the tables were not one, but two, was, that 2
the conjunction of the Lord by means of the Word with the church, and through the church with the human race, might be represented. Therefore they are also called *the tables of the covenant* (Deut. ix. 9, 11, 15); and the words inscribed are called *the words of the covenant* (Exod. xxxiv. 27, 28), and also *the covenant* (Deut. iv. 13, 23); and the ark itself, in which the tables were deposited, was called *the ark of the covenant* (Num. x. 33; xiv. 44: Deut. x. 8; xxxi. 9, 25, 26: Josh. iii. 3, 6, 8, 11, 14, 17; iv. 7, 9, 18; vi. 6, 8; viii. 33: Judges xx. 27: 1 Sam. iv. 3–5: 2 Sam. xv. 24: 1 Kings iii. 15; vi. 19; viii. 1, 6: Jer. iii. 16); for a covenant means conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). Wherefore those tables were divided from each other, but by application conjoined, and the writing was continued from one table to the other, as though it was upon one table; but it was not according to the common opinion that some commandments were upon one table, and some upon the other. For by one being divided into two, and by the two being thus conjoined, or given to the one and to the other, is signified the conjunction of the Lord with man. Accordingly covenants were entered into in a like manner, as with Abraham by a heifer, a she-goat, and a ram divided in the middle, and by one part being laid over against the other (Gen. xv. 9–12); in this chapter also by the blood being put in basins, and half of it being sprinkled on the altar, and half upon the people (verses 6, 8); and in general by all the sacrifices, a part of which was burnt upon the altar, and a part was given to the people to eat. The like was also represented by the breaking of the bread by the Lord (Matt. xiv. 19; xv. 36; xxvi. 26: Mark vi. 41; viii. 6; xiv. 22: Luke ix. 16; xxii. 19; xxiv. 30, 35). Hence also it is that by two in the Word is signified conjunction (n. 5194, 8423), in this case

the conjunction of the Lord and heaven, or of the Lord and the church, thus also of good and truth, which conjunction is called the heavenly marriage. From this it may be evident why it is that there were two tables, and that they were written on the two sides, on the one side
3 and on the other (Exod. xxxii. 15, 16). Moreover, writing and engraving on tables signify in the Word those things which are to be imprinted on the memory and on the life, and are therefore to remain — as in Isaiah: *Write it before them on a tablet, and inscribe it in a book, that it may be for the latter day forever even to eternity* (xxx. 8). In Jeremiah: *The sin of Judah is written with a pen of iron, with a point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars* (xvii. 1). And in Habakkuk: *Jehovah . . . said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time . . . though it tarry, wait for it; because it will surely come* (ii. 2, 3).

9417. *And the law and the commandment.* That this signifies truth in general and in particular, is evident from the signification of the law, as truth in general; and from the signification of the commandment, as truth in particular. In the Word a distinction is made between commandments, judgments, and statutes; and by commandments are meant those things which are of life, by judgments those which are of the civil state, and by statutes those which are of worship (n. 8972). But all these things are called by a general expression the law, and the particulars of the law are called commandments, as is evident from many passages in the Word. For this reason when mention is made of law and commandment, thereby is meant truth in general and in particular.

9418. *Which I will write to teach them.* That this signifies for remembrance and for instruction, is evident from the signification of writing, as for remembrance (see

n. 8620); and that writing to teach means for instruction is plain.

9419. *And Moses rose up, and Joshua his minister.* That this signifies the Word and the representative is evident from the representation of Moses, as that which mediates between the Lord and the people who are in the external sense of the Word separate from the internal, therefore also as the Word, in accordance with what was shown just above (n. 9414); and from the representation of Joshua, his minister, as what is representative. That Joshua is here what is representative, is because the representative serves and ministers, in order that the externals of the Word and of worship may be presented to the Lord through the intermediate, which was Moses. But these things are such that they can hardly fall into ideas, except with those who know how the external or literal sense of the Word is presented representatively in heaven; namely, that it is presented in one manner with those who are in the external sense and at the same time in the internal, who are those that are in the external sense of the Word and at the same time in the true doctrine of the church; and in a different manner with those who are in the external sense separate from the internal, as was the case with this people. In what manner it was effected with this people, may be seen above (n. 4311). From this 2
some idea may be formed concerning the intermediate which Moses represents and concerning the ministering representative which Joshua represents — namely, that the holy internal which is of Divine truth proceeding from the Lord, thus of the Word, and consequently of worship, flows into heaven and is there received by the angels; also that mediately through that holy and also immediately from the Lord the holy flows into the good spirits with man while he reads the Word or is in worship therefrom. This holy is called the external holy; and when it flows in with man it presents representatives according to the correspondences

with him. Thus it may be seen how the case is with the intermediation which Moses now represents, and with the ministry which Joshua represents, namely, that the external holy is the intermediate, and that the representative, which is the ultimate of order, is the ministry. But it is to be known that it does not come into human thought, unless it be enlightened by the Lord, that such is the inflow of Divine truth; for man apperceives no otherwise than that the holy of the Word and the holy of worship flow from man to the Lord. But this order is inverted order, and is called physical influx. That this influx is apparent, and in no wise real, may be seen from the passages cited above (n. 9223, 9227).

9420. *And Moses went up to the mount of God.* That this signifies toward heaven, is evident from the signification of mount Sinai, which is here the mount of God, as the Law or the Divine truth which is from the Lord, thus the Word such as it is in heaven, consequently also heaven (see n. 8399, 8753, 8793, 8805). The reason why the revelation was made on a mountain, and this mountain is called the mount of God, is, that a mountain signifies the celestial of love, which is good, and therefore it signifies heaven, and in the supreme sense the Lord (n. 795, 796, 2722, 4210, 6435, 8327); and the mount of God signifies Divine truth from the Divine good of the Lord's Divine love (n. 8758); for in the Word the Lord is called God from Divine truth, and Jehovah from Divine good (n. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167). This is why it is called the mount of
2 God. That mount Sinai is the Law, or Divine truth proceeding from the Divine good of the Lord, thus the Word, and in the supreme sense the Lord, is evident from David: *The earth trembled, the heavens also dropped at the presence of God: even this Sinai at the presence of God, the God of Israel. . . . The chariots of God are two myriads, thousands of peaceful ones: the Lord is in them, Sinai is*

in the sanctuary (Ps. lxviii. 8, 17). That the earth and the heavens are the external and the internal of the church may be seen above (n. 1733, 2117, 2118, 3355, 4535); also that a chariot is doctrine (n. 2760, 5321, 8146, 8148, 8215). Hence the chariots of God are doctrinals or truths Divine such as are in the heavens. From this it is plain that by this Sinai at the presence of God, the God of Israel, and by Sinai in the sanctuary, is signified the Law or Divine truth proceeding from the Divine good of the Lord, and in the supreme sense the Lord in heaven. In the Book of Judges: *Jehovah, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water. The mountains flowed down before Jehovah, this Sinai before Jehovah* (v. 4, 5)—where also this Sinai stands for Divine truth proceeding from the Divine good of the Lord. In like manner in Moses: *Jehovah came from Sinai, and rose from Seir unto them; He shone forth from mount Paran, and He came from the myriads of holiness: from His right hand was a fire of law unto them* (Deut. xxxiii. 2).

9421. *And he said unto the elders.* That this signifies those who are in the external sense alone, is evident from the signification of the elders, as those who are in the external sense alone. That the elders of the Israelitish people here represent such, is because they were the heads of the people, and so represented the whole people. That these were in the external sense of the Word without the internal, has been often shown above. For when Moses went up to the mount, he represented the external holy of the Word, which is intermediate or a medium between its internal holy and the representative which is of the external sense (see n. 9414, 9419). Hence it follows that the elders who tarried beneath the mount, thus separated from Moses, represented the external sense alone; for Moses said unto them, "Tarry ye here for us, until we come again unto you."

9422. *Tarry ye here for us.* That this signifies that they should abide in it, is evident from the signification of tarrying here, namely, in this place or under the mount, as to abide in the external sense. To tarry or sit in a place is to remain in one's state, and under the mount means in the external sense of the Word; for by tarrying or sitting is signified abiding or remaining, as will be evident from what follows. By place is signified state, and by mount Sinai is signified the Law or Divine truth proceeding from the Lord, thus the Word (see n. 9420); by its top, where Jehovah or the Lord was (Exod. xix. 20), is signified the highest or inmost of the Law, that is, of the Word (see n. 8827); by all the rest of the mount which was below the top is signified the internal of the Law or the Word, such as it is in heaven; and by what was beneath the mount, where were the elders and the people, is signified the external of the Law or the Word, which is its external sense. Thus in the Word are represented the inmosts, the interiors, and the exteriors of the things which are signified by the mount; here the inmosts, the interiors, and the exteriors of the Law or the Word, since mount Sinai signifies the Law or the Word (n. 9420). From this it is plain that by, Tarry ye here for us, is signified that they should abide in
2 the external sense. That it is said, Tarry, or sit, is because sitting signifies remaining in a state; for movements from place to place signify changes of state of the interiors, as may be evident from what has been already shown (n. 2837, 3356, 3387, 4321, 4882, 5605, 7381). Therefore tarryings or sittings signify permanent abidings in the state of the interiors. Because sittings have such a signification, therefore to sit down was an accepted ceremony among the children of Israel when they represented a permanent state of the interiors — as in the Book of Judges: *The sons of Israel . . . came unto Bethel, and wept, and sat there before Jehovah, and fasted that day until even* (xx. 26). And in another passage: *The people came to Bethel, and sat there*

till even before God, and lifted up their voice, and wept with a great weeping (xxi. 2) ; in which passages by sitting is signified permanence in a state of grief. From this it may be 3
evident why sitting is spoken of and what it involves in the following passages — in David : *Jehovah, Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off* (Ps. cxxxix. 2). In Jeremiah : *Thou shalt not go into the house of feasting to sit with them* (xvi. 8). In Micah : *Then he shall stand, and shall feed in the strength of Jehovah . . . his God : and they shall abide* [*sit*] (v. 4). In Isaiah : *Come down, and sit in the dust, O virgin daughter of Babylon; sit on the earth. . . . Sit thou in silence, and get thee into darkness, O daughter of the Chaldeans . . . that sayest in thine heart . . . I shall not sit as a widow* (xlvii. 1, 5, 8). In like manner in other passages : as *sitting in darkness* (Isa. xlii. 7) ; *sitting in the assembly*, and *sitting alone* (Jer. xv. 17) ; *sitting on the right hand and on the left* (Matt. xx. 21), meaning to abide in a state of power over others ; and *sitting on the right hand of the power of God* (Matt. xxvi. 63, 64 : Mark xiv. 62) — speaking of the Lord, and meaning that the Divine omnipotence shall endure for ever.

9423. *Until we come again* [*unto you*]. That this signifies even to an answer, is evident from the signification of coming again, as answer ; for when by tarrying in a place is signified abiding in that state (see n. 9422), by coming again is signified that they were to be instructed about what next should be done ; thus an answer.

9424. *And, behold, Aaron and Hur are with you.* That this signifies the doctrine of truth from such Word, is evident from the representation of Aaron, as the Word in the external sense and also as the doctrine of good and truth (see n. 6998, 7009, 7089) ; in this case doctrine of truth derived from that sense alone, because by the elders, over whom Aaron below the mount presided as a head, are signified those who are in the external sense of the Word (see

n. 9421) ; and from the representation of Hur, when adjoined to Aaron, as the truth of that doctrine, which was also represented by Hur when together with Aaron he stayed up the hands of Moses (Exod. xvii. 10–12 : n. 8603, 8611) ; for truths derived from the Word, from which truths doctrine is drawn, support the Word, which was then repre-
2 sented by Moses. Inasmuch as opportunity is here again given, it shall be briefly told how the case is with the support of the Word from doctrine which is drawn from the Word. He who does not know the arcana of heaven cannot believe otherwise than that the Word is supported without doctrine therefrom ; for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself. But it is to be known that all doctrine of the church must be from the Word, and that any doctrine derived from any other source than from the Word is not doctrine in which there is anything of the church, and still less in which there is anything of heaven. But doctrine must be collected from the Word, and while it is being collected, the man must be in enlightenment from the Lord ; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and who see the truth, and form for themselves doctrine therefrom. The reason of this is, that such communicate with heaven, and therefore with the Lord ; and so being enlightened from the Lord they are led to see the truths of the Word such as they are in heaven ; for the Lord flows in through heaven into their understandings, it being man's interior understanding which is enlightened. And the Lord at the same time then flows in with faith by means of the coöperation of the new will, which is affected with truth for truth's sake. From this it may now be evident in what manner the doctrine of truth and good is given to man by
3 the Lord. That such doctrine supports the Word as to its literal or external sense, is plain to every one who

considers; for every one in the church who thinks from doctrine sees truths in the Word from his doctrine and according thereto, and explains those which do not coincide with it, and those which appear opposed to it he passes by, as though he did not see or understand them; that all do so, even heretics, is well known. But they who are in the genuine doctrine of truth from the Word, and in enlightenment when they read the Word, see everywhere truths that agree, and nothing at all repugnant; for they do not stick in such things of the Word as are expressed according to appearances, and according to the common apprehension of man, because they know that if the appearances are unfolded, and as it were unswathed, the naked truth is therein laid open. Neither do falsities from the fallacies of the external senses lead these astray, as they do the heretical and fanatical, especially the Jews and the Socinians; nor do falsities arising from the loves of self and the world, as they do those who are meant by Babel. Both the former and the latter, inasmuch as they cannot be enlightened, draw doctrine in favor of their own loves from the external sense alone, and superadd other things from their proprium; whereby the Word is in no wise supported, but falls to the ground. It is to be known that the internal sense of the Word contains the genuine doctrine of the church. Thus it is now plain what is the quality of the 4
doctrine which is here represented by Aaron and Hur, and which, because derived solely from the external sense of the Word apart from its internal sense, was merely idolatrous. On this account it is said of Aaron, by whom such doctrine was represented, that he made an idol, or the golden calf (Exod. xxxii. 2–5, 20, 35 : Deut. ix. 21). Moreover in the Word such doctrines are described by idols, as in the prophets throughout — in Ezekiel : *I went in and saw . . . all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel . . . and*

every man had his censer in his hand; and abundance of cloud of incense went up (viii. 10, 11)—where the idols of the house of Israel are doctrines derived from the external sense alone of the Word, not by enlightenment from the Lord, but by man's own intelligence, and thus falsities; worship in accordance with these is signified by the censer in the hand of every man and by the abundance of the
5 cloud of incense. In Hosea: *They sin more and more, they make them a molten image of their silver, according to their own understanding, all the work of the craftsmen: they say of them, Let the sacrificers of men kiss the calves* (xiii. 2). A molten image of silver and the work of the craftsmen stand for doctrine from one's own intelligence, and not from the Lord, thus from the external sense of the Word separate from the internal sense, which is the case with those who are only in externals and not at the same time in internals, that is, with those who are in the loves of self and the world, and not in love to the Lord and in love
6 toward the neighbor. In Isaiah: *In that day a man shall cast away the idols of his silver, and the idols of his gold, which they made for themselves, to bow down to moles and to bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks* (ii. 20, 21; xxxi. 7). Idols of silver stand for falsities of doctrine, and idols of gold for evils of doctrine; to bow down to moles and bats, and to go into the clefts of rocks and of ragged rocks, stand for
7 worship from the falsities and the evils of faith. Again: *Ye shall deem unclean the overlaying of the graven images of thy silver, and the plating of the molten image of thy gold: thou shalt scatter them as a menstruous cloth; thou shalt call it dung* (xxx. 22)—where the overlaying of the graven images of silver and the plating of the molten image of gold mean knowledges of falsity and evil, which are acknowledged and worshipped as truths and goods. Again: *I have declared it to thee from of old . . . lest thou shouldest say, Mine idol hath done them, and my*

graven image, and my molten image hath commanded them (xlviii. 5). Here also the idol, the graven image, and the molten image, stand for doctrines derived from man's own intelligence. In Jeremiah: *Every man is become brutish* 8
from knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, the work of delusions (x. 14, 15)—where also the graven image and the molten image stand for doctrines derived from man's own intelligence, which in their external form, because from the external sense of the Word, appear as truths, but in their internal form are falsities; therefore such a man is said to be brutish from knowledge, and his molten image falsehood, and that there is no breath in them; they are also called vanity and the work of delusions. In like manner in Habakkuk: *What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the maker trusteth to his imagination therein?* (ii. 18.) In Isaiah: *A graven image the work-* 9
man melteth, and the goldsmith spreadeth it over with gold, and casteth chains of silver . . . he seeketh unto him a cunning workman to prepare a graven image (xl. 19, 20)—where in like manner a graven image stands for doctrine derived from man's own intelligence. The semblance of truth, which is induced upon it by the Word from its external sense alone, and at the same time from fallacies and external appearances, is signified by the goldsmith spreading it over with gold and casting chains of silver, and by the seeking a cunning workman to prepare it. Again in 10
the same prophet: *They that fashion a graven image are all [of them] vanity, and their delectable things do not profit. . . . He fashions the iron with the tongs and worketh in the coals and fashioneth it with hammers, and worketh it with the arm of his strength. . . . He fashioneth wood, he stretcheth out a line, and marketh it out with a rule; he shapeth it according to his angles, and marketh it out with*

the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house (xliv. 9–13). In this passage is described in what manner is formed doctrine drawn of man's own intelligence, and not of any enlightenment from the Lord, and how the semblance of truth is put upon falsities by applications of the Word from its external sense alone and by reasonings from the fallacies of the senses. Wherefore it is said that he shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house. So there results a semblance of truth in the external form, but falsity in the internal. There is falsity in the internal form, when there is not right thinking concerning truths. For one and the same truth is differently thought of by different persons, but falsely by all those who are in evil, since one truth consists of an infinite number of other truths, but in the case of those who are in evil it consists of an infinite number of falsities. Therefore with the latter there is no life in their truth, and this is meant by there being no breath in them, and by their not hearing, nor seeing, nor understanding (Jer. li. 17: Ps. cxv. 4–6). It is in regard to this as it is with a modelled likeness of a man, which is inwardly nothing but clay, as compared with the form of the man himself, in which there is inwardly life, and heavenly beauty if truths from good are therein.

9425. *Whosoever hath words, let him come near unto them.* That this signifies that falsities were thereby to be removed, is evident from the signification of having words, as disputing concerning truths, for words mean truths (see n. 1288, 4692, 5272); and from the signification of coming near unto them, as that they may be judged from that doctrine — for by Aaron and Hur to whom they were to come, is signified doctrine derived from the external sense of the Word — and also that falsities are to be removed, for he who judges from doctrine in a dispute concerning truths removes falsities. That Aaron, however, did not re-

move falsities, but removed truths, is evident from the worship of the calf instead of Jehovah — of which in what follows. For, as was said just above, they who teach the externals of the Word apart from the internals, therefore apart from the genuine doctrine of good and truth, do not discern between truth and falsity, nor between good and evil, but they call that truth which favors the fallacies of the senses, and that good which favors lusts. Thus they call falsity truth, and evil they call good.

9426. *And Moses went up to the mount.* That this signifies to heaven, is evident from what was explained above (n. 9420), where the same words occur.

9427. *And the cloud covered the mount.* That this signifies the externals of the Word, is evident from the signification of the cloud, as the external of the Word, that is, its literal sense (see preface to Gen. xviii.: and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819); and from the signification of this mountain which the cloud covered, as Divine truth proceeding from the Lord, and thus the Word; and whereas the Divine truth proceeding from the Lord makes heaven, by that mountain is also signified heaven (n. 9420). Hence by the cloud covering the mount is signified the external sense of the Word which covers the internal sense, and also heaven.

9428. Verses 16–18. *And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up to the mount: and Moses was in the mount forty days and forty nights.* "And the glory of Jehovah abode upon mount Sinai" signifies the interiors of the Word of the Lord in heaven; "and the cloud covered it" signifies the ultimate of the Word, which is thus relatively obscure; "six days" signifies when in a state of

truth; "and the seventh day He called unto Moses" signifies the coming of the Lord when truth has been conjoined with good; "out of the midst of the cloud" signifies out of the obscurity which had existed before. "And the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel" signifies Divine truth in heaven itself resplendent from the good of love, but injuring and laying waste with those who are in its external separate from the internal. "And Moses entered into the midst of the cloud" signifies the Word in the external sense; "and went up to the mount" signifies elevation to heaven; "and Moses was in the mount forty days and forty nights" signifies what is complete in respect to instruction and influx.

9429. *And the glory of Jehovah abode upon mount Sinai.* That this signifies the interiors of the Word of the Lord in heaven, is evident from the signification of the glory of Jehovah, when spoken of the Word, as its internal sense, thus the interiors of the Word (see preface to Gen. xviii.: and n. 5922); and from the signification of mount Sinai, as the Divine truth proceeding from the Lord, and therefore heaven — of which above (n. 9420, 9427). That the interiors of the Word are called glory is because the Divine truth proceeding from the Lord as a sun is the light in heaven, which gives sight to the angels there and at the same time intelligence and wisdom (n. 1531, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6905, 6907, 8644, 8707, 8861). From that Divine light is all the glory in heaven, which is such as to exceed all human apprehension. From this it is plain why the internal sense of the Word is meant by glory; for the internal sense of the Word is Divine truth proceeding from the Lord in heaven, and therefore it is the light from which all glory
2 there exists. This is meant by glory in many passages in the Word — as that they should see the Son of Man in a

cloud with glory (Matt. xxiv. 30: Luke xxi. 27), and that the Lord, after He had suffered, was to enter into His glory (Luke xxiv. 26); that when He should come in His glory, He was to sit upon the throne of His glory (Matt. xxv. 31)—where to sit upon the throne of glory is to judge from the Divine truth which is from Himself; also that Moses and Elias were seen in glory (Luke ix. 30, 31), Moses and Elias here standing for the Word (see preface to Gen. xviii.: and n. 2762, 5247, 9372). It is also meant by the glorification of the Lord, in John: *Now is the Son of Man glorified, and God is glorified in Him. . . . God shall also glorify Him in Himself, and straightway shall He glorify Him* (xiii. 31, 32). To be glorified in God is to become Divine good, from which is Divine truth. In 3
like manner in the same Evangelist in another passage (xii. 38). By glory is signified Divine truth proceeding from the Lord, such as it is in heaven, also in the following passages—in Isaiah: *The voice of one crying in the wilderness, Prepare ye the way of Jehovah. . . . And the glory of Jehovah shall be revealed, and all flesh shall see it together* (xl. 3, 5)—describing the coming of the Lord, and the glory of Jehovah which shall be revealed is Divine truth. That the Lord is that truth, because it is from Him, is manifest in John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . In Him was life; and the life was the light of men. . . . He was the true light. . . . And the Word became flesh . . . and we beheld His glory, the glory as of the only begotten of the Father* (i. 1, 4, 9, 14). The Word in this passage is Divine truth, and so is the light; from which it is plain what is meant by beholding His glory. That the Lord did not appear in any other glory in the world, except when He was transfigured, is known. In like manner in another pas- 4
sage in John: *These things said Isaiah, when he saw His glory; and spake of Him. . . . But they loved the glory of men more than the glory of God. . . . I am come a*

light into the world, that whosoever believeth in Me may not abide in the darkness (xii. 41, 43, 46). Here also the glory of the Lord and the glory of God stand for the Divine truth, and the glory of men for falsity. In Isaiah: *Shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . Jehovah shall arise upon thee, and His glory shall be seen upon thee. . . . The glory of Lebanon shall come unto thee . . . to beautify the place of My sanctuary. . . . Thy sun shall no more go down, neither shall thy moon withdraw itself: for Jehovah shall be unto thee for an everlasting light* (lx)—where manifestly the subject is the Lord's coming, His kingdom, heaven, and the church. The Divine truth proceeding from His Divine Human is described in that chapter throughout, and is
5 called light, honor, and glory. Again: *They shall fear the name of Jehovah from the setting of the sun, and His glory from the rising of the sun. . . . The Redeemer shall come to Zion* (lix. 19, 20)—speaking also of the Lord; the name of Jehovah stands for every truth of faith and good of love from which is worship (n. 2724, 3006, 6674, 9310). Again: *I have called thee in justice . . . and I will give thee for a covenant to the people, for a light of the Gentiles. . . . I am Jehovah; that is My name: and My glory will I not give to another* (xlii. 6, 8)—speaking also of the Lord, where a light of the Gentiles means Divine truth which is from Him; not to give His glory to another means that Divine truth is from no other than from the Lord, Who is one with Jehovah. So also in the same prophet: *For Mine own sake, for Mine own sake will I do it . . . and My glory will I not give to another* (xlviii.
6 11). And again: *Thy light shall break forth as the morning . . . thy justice shall go before thee; the glory of Jehovah shall be thy rearward* (lviii. 8). Again: *It shall come, that I will gather all nations and tongues; and they shall come, and shall see My glory* (lxvi. 18). Again: *Jehovah of hosts shall reign in mount Zion, and in Jerusalem, and*

before the elders shall be His glory (xxiv. 23). In Moses: *Jehovah said . . . I live, and all the earth shall be filled with the glory of Jehovah* (Num. xiv. 20, 21). These passages relate to the Lord, and the glory is the Divine truth which is from Him. In Isaiah: *I saw the Lord sitting upon a throne, high and lifted up. . . . Above Him stood the seraphim. . . . And one cried unto another, Holy, holy, holy, Jehovah of hosts; the fulness of all the earth is His glory* (vi. 1–3). And in David: *The heavens declare the glory of God* (Ps. xix. 1). And again: *That the nations may fear the name of Jehovah, and the kings of the earth Thy glory: For Jehovah hath built up Zion, and He hath appeared in His glory* (Ps. cii. 15, 16). In the Apocalypse, 7
describing the holy Jerusalem, *The glory of God shall lighten it, and the Lamb is the lamp thereof. And the nations which are saved shall walk in His light: and the kings of the earth shall bring their glory and honor into it* (xxi. 23, 24). The holy Jerusalem stands for the new church; the glory of God for the Divine truth from the Lord therein; in like manner His light in which they shall walk; the kings of the earth which shall bring their glory, for those who are in truths from good (n. 2015, 2069, 4581, 4966, 5044, 6148). From all this it may now be evident what is signified by the glóry of Jehovah which abode upon mount Sinai (see also n. 8427).

9430. *And the cloud covered it.* That this signifies the ultimate of the Word which is thus relatively obscure, is evident from the signification of the cloud, as the ultimate of the Word, or its literal sense (see preface to Gen. xviii.: and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781). This sense is called a cloud because it is in obscurity compared with the internal sense, for the latter sense is in the light of heaven. That it is in obscurity and like a cloud is because it is for man while he is in the world, whereas the internal sense is for man when he comes into heaven. But it is to be known that man while he is

in the world is at the same time in the internal sense of the Word when he is in the genuine doctrine of the church as to faith and as to life; for by that doctrine the internal sense of the Word is then inscribed on both his understanding and his will, on his understanding by faith, and on his will by life. Such a man when he comes into heaven apprehends the Word no otherwise than according to its internal sense, and knows nothing of its external sense, this latter appearing to him then as a cloud that absorbs the
2 rays of his light. It is said that the man then apprehends the Word according to its internal sense, and not according to its external sense. That it is so is because all who are in heaven are instructed by the Lord from truth Divine which is with man, thus from the Word. The reason is that man is in the ultimate of order, and that all interior things terminate in the ultimate, the ultimate being as it were a support for the interiors, on which they subsist and rest. The Word in the letter is Divine truth in the ultimate of order; in like manner the man of the church, with whom is Divine truth, as to his natural and sensual man. In the one as in the other interiors terminate and rest, as a house on its foundation. The house itself is heaven, and there Divine truth is such as is the Word in the internal sense; and the foundation is the world, and there Divine truth is such as is the Word in the external sense. As a house rests on its foundation, so also heaven rests on the church, and consequently the Divine truth in heaven upon the Divine truth in the earth; for there is a continuous connection from the Lord through heaven even to man by means of the Word. This is the reason why it is always provided by the Lord that there shall be a church on the earth, in which Divine truth may be in its ultimate. This is an arcanum as yet known to none, and which is meant by what was cited above (n. 9357, 9360). Let all therefore beware lest they do injury to the Word in any way; for they who do injury to the Word, do injury to the Divine Itself.

9431. *Six days.* That this signifies when in a state of truth, is evident from the signification of six days, as a state of labor and of combat (see n. 737, 8510, 8888, 8975). That it is a state of truth is because there are two states with the man who is being regenerated by the Lord; the first state is called a state of truth, and the second state is called a state of good. The reason why the first state is called a state of truth, is, that a man is then being led in by truth to good; and the reason why the second state is called a state of good, is, that the man when he is in good has been led in. And further, when a man is in a state of truth, he is outside heaven; but when he is in good, he is in heaven and so has been led in to the Lord. Moreover, when a man is in the first state, or a state of truth, he is then in labor and combat, for he is then undergoing temptations; but when he is in the second state, or the state of good, he is then at rest and in the tranquillity of peace. The former state is what is represented in the Word by the six days which precede the seventh; but the latter state is what is represented by the seventh day or the Sabbath (n. 8890, 8893, 9274). Concerning these two states, which are called states of truth and states of good, with the man who is being regenerated, see what has been already amply shown (n. 7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274).

9432. *And the seventh day He called unto Moses.* That this signifies when truth has been conjoined with good, is evident from the signification of the seventh day, as the second state, when truth has been conjoined to good, that is, when man is in good — concerning which see what was shown just above (n. 9431).

9433. *Out of the midst of the cloud.* That this signifies out of the obscurity which had existed before, is evident from the signification of the cloud, as the ultimate of the Word, which is therefore relatively obscure — of which

above (n. 9430). That this is the cloud is because the Divine truth which is from the Lord cannot in any wise be seen in the very brightness in which it is, for man would thereby perish, inasmuch as his intellectual would be totally blinded by the light of truth, and his voluntary would be wholly extinguished by the fire of good, thus all his life would be annihilated. Therefore it is that Divine truth is accommodated to the apprehension of every one, and is veiled as it were with a cloud, even with angels (n. 6849). This veiling among spirits has the appearance of a cloud, of density or lightness varying according to every one's re-
2 ception. This is meant by these words in Isaiah: *Jehovah createth over every dwelling place of mount Zion, and over her assemblies, a cloud by day, and a smoke and the shining of a flame of fire by night: for over all the glory there shall be a covering. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert against flood and against rain* (iv. 5, 6). The dwelling place of mount Zion is heaven and the church; her assemblies are goods and truths; a cloud by day, a smoke by night, and a covering are the veiling of truth Divine, and thus its accommodation to apprehension. That the glory over which there was to be a covering, is the Divine truth which is from the Lord, may be seen above (n. 9429); a pavilion is the ultimate of truth Divine which hides the interiors; that it shall be for a shadow in the day-time from the heat, and for a refuge against flood and rain, is in order that man may be safe, and may
3 not suffer any harm. The veiling of Divine truth is also described in David: *O Jehovah my God, Thou art very great; Thou art clothed with glory and honor. Who covereth Himself with light as with a garment. . . . Who layeth the beams of His chambers in the waters; Who maketh the clouds His chariot. . . . He foundeth the earth upon her bases, that it should not be moved for ever and ever. Thou coveredst it with the deep as with a garment. . . .*

Thou hast set a bound that they may not pass over (Ps. civ. 1–9). The glory and honor with which Jehovah, that is, the Lord, clothes Himself, is Divine truth (see n. 9429); the light He covereth Himself with as with a garment is Divine truth such as it is in heaven and in the church; that this truth is meant by light in the Word may be seen from what was cited above (n. 9429); the chambers whose beams He layeth in the waters are the societies of heaven, and the waters are truths (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323); the clouds that He maketh His chariot are truths from which is doctrine, a chariot being doctrine (n. 5321, 8215); the earth, of which it is said that He foundeth it upon her bases that it should not be moved for ever, is the church — that the earth in the Word means the church, may be seen from what was cited above (n. 9325); the bases on which it is founded are truths in ultimates, such as are those of the Word in its literal sense; therefore it is said that it should not be moved for ever; the deep it is covered with as with a garment is external truth for the natural man (n. 6431, 8278). From this it is plain what is meant by the bound set that they may not pass over, namely, that it is the ultimate of truth Divine, in which interiors terminate, and on which as on a support and a foundation they subsist and rest, as was said above.

9434. *And the appearance of the glory of Jehovah was like devouring fire on the head of the mount to the eyes of the sons of Israel.* That this signifies Divine truth in heaven itself resplendent from the good of love, but injuring and laying waste with those who are in its external separate from the internal, is evident from the signification of the appearance of the glory of Jehovah, as the appearance of Divine truth proceeding from the Lord — that appearance here means appearance before the eyes, is manifest, and that the glory of Jehovah is Divine truth proceeding from the Lord, may be seen above (n. 9429); from the signification of fire, as love in both senses (see

n. 4906, 5215, 6314, 6832, 7324), here love Divine itself; from the signification of the head of the mount, as the inmost of heaven, for by mount Sinai is signified heaven (n. 9420, 9427), and by its highest part, which is called the head and top, is signified its inmost (n. 9422); from the signification of devouring, as consuming, therefore injuring and laying waste; and from the representation of the sons of Israel, as those who are in externals apart from internals, as shown frequently above. From this it may be evident that by the appearance of the glory of Jehovah like fire on the top of the mount is signified Divine truth in heaven itself resplendent from the good of love; and that by its being like devouring fire in the eyes of the sons of Israel is signified that it does injury and lays waste with
2 those who are in its external apart from the internal. The case herein is this. There are two loves directly opposed to each other, heavenly love and infernal love; heavenly love is love to the Lord and love toward the neighbor, and infernal love is love of self and love of the world. They with whom infernal loves rule are in hell; but they with whom heavenly loves rule are in heaven. For love is the very life itself of man, since without love there is no life at all; for from love every one has the heat and fire of his life; that without vital heat and fire there is no life, is very manifest. Therefore it follows that such as is the love, such is the life, and consequently that such as is the love, such is the man. Wherefore every one may know from his loves whether heaven is in him, or hell. Love is like a fire or a flame with man, and it is indeed the vital fire or flame, as already said; and faith is as light from that fire, or from that flame, and is indeed the light which enlightens the interiors of his understanding. From this also it is plain what is the quality of the light from which they have faith who are in infernal love. That from that light comes a persuasive faith, which in itself is not faith, but a persuasion that a thing is so for the sake of self and the world,

may be seen above (n. 9363–9369). In the church at this day spiritual life, which is life eternal, is made to consist in faith alone, thus in faith without the goods of heavenly love; but what the quality of such life is, every one who gives it consideration may see from what has just been said. It must now be told how it is with the Divine fire, which is 3
Divine love, with those who are in heavenly love, and how it is with those who are in infernal love. With those who are in heavenly love the Divine fire or love is continually creating and making new the interiors of the will, and is continually enlightening the interiors of the understanding. But with those who are in infernal love the Divine fire or love is continually injuring and laying waste. The reason is that with the latter, love Divine falls into opposites, whereby it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt of others in comparison with one's self, into enmities against all who do not favor one's self, and therefore into hatreds, into revenges, and at length into cruelties. Therefore it is that the fire of Jehovah before the eyes of the sons of Israel appeared as devouring or consuming; for they were in the love of self and of the world, since they were in externals apart from internals. That this fire was to them devour- 4
ing and consuming, is plain also from another passage in Moses: *It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came unto me, even all the heads of your tribes, and your elders; and ye said, Behold, Jehovah our God hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire. . . . Now therefore why should we die? for this great fire will consume us: if we hear the voice of Jehovah our God any more, we shall surely die* (Deut. v. 23–25); see also what has been before shown (n. 6832, 8814, 8819); and that that people was of such a character may be seen from what was shown above (n. 9380). By a devouring fire in

other passages in the Word also is signified vastation or laying waste, and it is predicated of the wicked — as in Joel: *The day of Jehovah cometh. . . . A day of darkness and of thick darkness, a day of cloud and of obscurity. . . . A fire devoureth before Him; and behind Him a flame burneth: the land is as the garden of Eden before Him, but behind a wilderness of desolation* (ii. 1–3). In Isaiah: *Jehovah shall cause the glory of His voice to be heard . . . in the flame of a devouring fire* (xxx. 30). Again: *Who among us shall dwell with the devouring fire? who among us shall dwell with the fires of eternity?* (xxxiii. 14). Again: *Thou shalt be visited of Jehovah . . . with the flame of a devouring fire* (xxix. 6). And in Ezekiel: *Thy posterity shall be devoured by the fire* (xxiii. 25). In these passages by a devouring fire is meant the fire of lusts which arise from the loves of self and of the world, since this is the fire which consumes a man, and which vastates or lays waste the church. This also was represented by the fire from before Jehovah, which devoured the sons of Aaron, Nadab, and Abihu, because they put strange fire into their censers (Lev. x. 1, 2); putting strange fire into their censers means instituting worship from a love other than heavenly; that such fire is the love of self and of the world, and every lust arising therefrom, may be seen above (n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141).

9435. *And Moses entered into the midst of the cloud.* That this signifies the Word in the external sense, is evident from the representation of Moses, as the Word, here the Word in the external sense, because it is said that he entered into the midst of the cloud, and by the cloud is signified the external sense of the Word. That Moses represents the Word, may be seen above (n. 9414), and also a cloud its external sense (n. 9430). That Moses remained on the border of the mount six days, and that on the seventh day being called he entered into the cloud and went up to the mount, was for the reason that he might

represent the intermediate or what mediates between the people and the Lord, according to what was said above (n. 9414). The steps of ascent from the people to the Lord are thus described. When at length he came into the mount, then first he represented the holy external of the Word, which is what mediates; for this mount signifies heaven, where is the holy. And yet he was not admitted further than to the first threshold of heaven, where the holy external of the Word terminates. How far he was admitted, was shown to me representatively by a spirit, who as to the upper part of the face even to the chin was seen in the light of heaven, but who as to the lower part from the chin down, and as to the whole body with it, was in a cloud. Thus it was made plain how much he represented of the holy external, which is what mediates. That the six days, during which Moses remained at the border of the mount, signified a state of truth, and that the seventh day, on which he went up into the mount, signified a state of good, is plain from what was shown above (n. 9431, 9432). The reason is, that they who are being regenerated by the Lord have similar steps of ascent from the world to heaven; for a man is elevated from externals to internals, because he is elevated from being a natural man who is in externals to being a spiritual man who is in internals. Such an elevation or ascent was also represented by Moses when he put on the representative of the holy external, which mediates; for the holy external of the Word is the entrance to a state of good, and thus to heaven.

9436. *And went up to the mount.* That this signifies elevation to heaven, is evident from the signification of going up, as elevation toward interiors (see n. 3084, 4539, 4969, 5406, 5817, 6007); and from the signification of mount Sinai, as heaven where divine Truth is in light — of which above (n. 9420, 9427).

9437. *And Moses was in the mount forty days and forty nights.* That this signifies what is complete in respect to

instruction and influx, is evident from the signification of forty, as what is full or complete. That forty means what is full or complete, is because four means what is full (see n. 9103), in like manner ten (n. 3107, 4638), and the number forty arises from four multiplied into ten; for multiplied numbers signify the same with the simple numbers of which they are formed (n. 5291, 5335, 5708, 7973). That all numbers in the Word signify things, may be seen above (n. 575, 3252, 4264, 4495, 4670, 5265, 6175). This now is why Moses was in the mount forty days and forty nights. That forty here signifies what is complete as to instruction and influx, is plain from what follows in chapters xxv. to xxxii., in which are recounted the things concerning which he was instructed, which were the ark, Aaron, the urim and thummim, and the sacrifices. That forty also signifies what is complete as to influx, is because from that time Moses began to represent the external holy of the Word, which mediates between the Lord and the people; and mediation is effected by influx through that holy into the representative in which the people were (see
2 n. 9419). Because forty signified what is full or complete, therefore Moses remained on mount Sinai not only on this occasion, but also on another, "forty days and forty nights" (Exod. xxxiv. 28: Deut. ix. 18, 25; x. 10). And on this account the children of Israel wandered in the wilderness forty years until, as it is said, all that generation was consumed (Num. xiv. 33, 34; xxxii. 13). And for this reason it was said by Jonah to the Ninevites that the city would be overthrown after forty days (Jonah iii. 4). And therefore the prophet was commanded to lie on the right side, and to bear the iniquity of the house of Judah forty days (Ezek. iv. 6). Therefore also it is said of Egypt that it should be surrendered to a complete desolation forty years, and at the end of those years the Egyptians should be gathered together from the peoples (Ezek. xxix. 11–13). And therefore it rained upon the earth, so that it

was overflowed with a flood, forty days and forty nights (Gen. vii. 4, 12, 17). Thus it is plain why it was ordained that a wicked man should be beaten with forty stripes (Deut. xxv. 3); for forty stripes signified punishment to the full. So also it is plain what is meant in the prophetic song of Deborah and Barak, that there was neither shield nor spear seen among the forty thousands of Israel (Judges v. 8)—among the forty thousands of Israel meaning among all. Thus also it is plain why the temple built by Solomon was forty cubits long (1 Kings vi. 17); in like manner the new temple described in Ezekiel (xli. 2); for by the temple is signified in the supreme sense the Lord, in the internal sense heaven and the church, and therefore by forty what is complete as to representation; in like manner in other passages.

THE EARTHS IN THE STARRY HEAVEN; AND THEIR INHABITANTS, SPIRITS, AND ANGELS.

9438. They who are in heaven can speak and converse with angels and spirits not only from the earths in this solar system, but also from earths in the universe outside this system; and not only with spirits and angels therefrom, but also with the inhabitants themselves there whose interiors have been opened so that they are able to hear those who speak from heaven. The same thing is possible for a man during his life in the world, to whom it has been granted by the Lord to speak with spirits and angels; for a man is a spirit and angel as to his interiors, the body which he carries about with him in the world serving him only for functions in this natural or earthly sphere, which is the lowest. But it is granted to no one to speak as a spirit and 2
angel with angels and spirits, unless he is such that he can be consociated with them as to faith and love; and he cannot be consociated unless he has faith in the Lord and love to the Lord, since a man is conjoined by faith in Him,

and therefore by truths of doctrine and by love to Him, and when he is conjoined to Him he is secure against any assault of evil spirits who are from hell. With others the interiors cannot be opened at all, for they are not in the
3 Lord. This is the reason why there are few at this day to whom it is granted to speak and converse with angels. A manifest proof of this is, that it is scarcely believed at this day that there are spirits and angels, still less that they are with every man, and that through them man has connection with heaven, and through heaven with the Lord. And still less again is it believed that when a man dies as to his body, he lives a spirit and in a human form as before.

9439. Forasmuch as at this day in the church in the case of most persons there is no faith concerning a life after death, and scarce any faith concerning heaven, or the Lord that He is the God of heaven and earth, therefore my interiors of the spirit have been opened by the Lord, in order that I might be able while I am in the body to be together with angels in heaven, and not only to speak with them, but also to see stupendous things there, and to describe the same, so that perchance hereafter they shall not also say, Who has come from heaven to us, and told us that it exists and what there is there? But I know that they who have heretofore in heart denied a heaven and a hell and a life after death, will even still obstinately oppose these things, and will deny them; for it is easier to make a raven white than to cause those to believe who have once in heart rejected faith. But let the things which have thus far been shown concerning heaven and hell and life after death, be for the use of the few who have faith. That others, however, may be brought to something of acknowledgment, it is granted me to relate such things as delight and attract the man who is desirous of knowledge. Such shall now be related concerning the earths in the universe.

9440. He who does not know the arcana of heaven may believe that it is not possible for a man to see earths

which are so remote, and from sensible experience to give any account of them. But let him know that the spaces and distances and therefore the progressions which are apparent in the natural world, are in their first cause and origin changes of state of the interiors, and that with angels and spirits they become apparent in accordance with these changes; and that therefore they can be transferred thereby from one place to another, and from one earth to another, even to earths which are at the end of the universe. The same is true of man also as to his spirit, while his body still remains in its place. Such has been the case indeed with myself, since by the Divine mercy of the Lord it has been granted me to converse with spirits as a spirit, and at the same time with man as a man. That spaces and distances and therefore progressions in heaven are appearances arising from changes of state of the interiors, may be seen above (n. 5605). That a man as to his spirit can be so translated, is inconceivable to the sensual man, inasmuch as such a man is in space and in time, and measures his progressions according to space and time.

9441. That there are many worlds, may be evident to every one from the fact that so many stars are seen in the universe, and that, as is known in the learned world, every star is like a sun in its own place, for it remains fixed just as the sun of our earth in its place, and that the distance causes it to appear in a small form like a star; consequently that it has planets revolving around it, which are earths, in like manner as the sun of our world. For what else could so great a heaven with so many constellations be designed? For the end of the creation of the universe is man, in order that from man there may be an angelic heaven. But what would mankind and an angelic heaven from one single earth be for the infinite Creator, for Whom thousands, yea, myriads of earths would not suffice? By calculation it has been ascertained that, supposing there

were in the universe one million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man was allotted a space of three cubic ells, the sum of so many men collected into one mass would not occupy a space equal to a thousandth part of this earth, thus not the space of one of the satellites of Jupiter or Saturn, which would be a space in the universe of scarce discernible dimensions; for a satellite of Jupiter or Saturn is barely visible to the naked eye. And what would this be for the Creator of the universe, to Whom if the whole universe were filled with earths it would not be enough, for He is infinite. In speaking on this subject with angels, they have told me that they have a similar idea concerning the fewness of the human race in respect to the infinity of the Creator, but still they do not think from spaces, but from states, and that according to their idea, supposing the number of earths to be as many myriads as could ever be conceived in thought, they would still be as nothing to the Lord; moreover, that the angelic heaven, of which the human race is the seminary, corresponds to all the particulars in man, and that such a heaven cannot be built up of angels from one earth, but only from innumerable earths.

9442. Something however shall now be told concerning the earths in the starry heaven from very experience, whereby it will also be evident how I was transferred thither as to my spirit, while my body remained in its own place.

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